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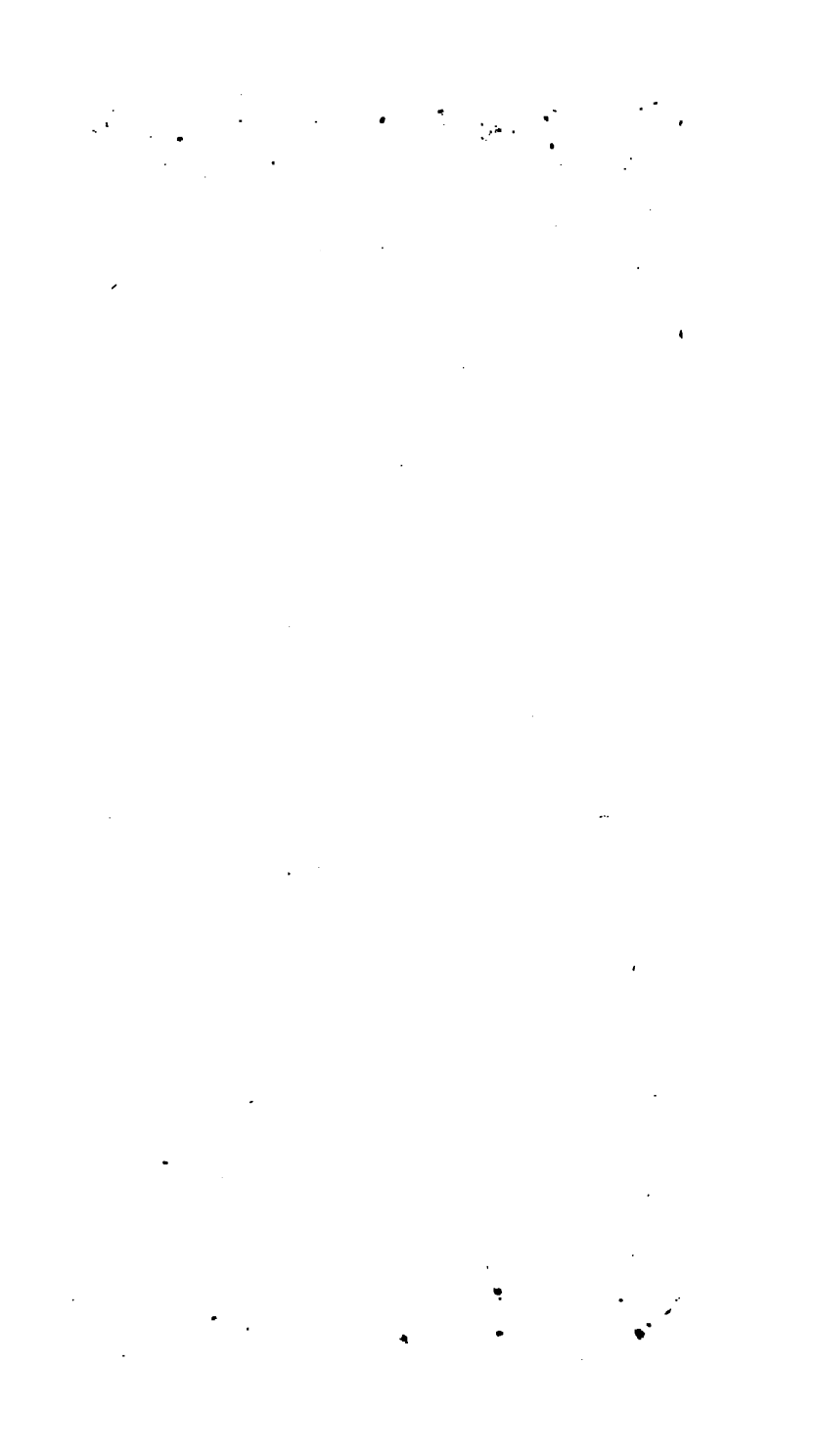


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A
SUMMARY
OF
CHRISTIAN FAITH AND PRACTICE.





A
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OF
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A
SUMMARY
OF
CHRISTIAN FAITH & PRACTICE,
CONFIRMED BY
REFERENCES TO THE TEXT
OF
Holy Scripture;
COMPARED WITH THE
LITURGY, ARTICLES, AND HOMILIES,
OF THE
CHURCH OF ENGLAND;

and illustrated by

EXTRACTS FROM THE CHIEF OF THOSE WORKS WHICH RECEIVED THE
SANCTION OF PUBLIC AUTHORITY,
FROM THE TIME OF THE REFORMATION,
TO THE FINAL REVISION OF THE ESTABLISHED FORMULARIES.

Edward Shaw
BY THE
REV. E. J. BURROW, D.D. F.R.S. & F.L.S.

IN THREE VOLUMES.
VOL. I.

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1822,



TO THE
RIGHT HON. AND RIGHT REV.
WILLIAM, LORD BISHOP OF LONDON,
&c. &c. &c.

MY LORD,

YOUR Lordship will not, I am persuaded, reject a tribute of sincere reverence and dutiful esteem, offered to the Prelate in whose Diocese I have chiefly exercised my ministry, although it be a very humble offering. I have not, indeed, permission to affix to the volumes, which I now take the liberty of inscribing and presenting to your Lordship, a name, which, if I were authorized to use it, would assuredly impart to them a much higher sanction than they deserve;—yet do me the honour to accept

them, My Lord, as the only evidence I have
it in my power to give, of the respectful
sentiments with which I am,

My Lord,

Your Lordship's
most obedient
and faithful Servant,

E. J. BURROW.

EUSTON SQUARE,

Jan. 1, 1892.

PREFACE.

VERY little modesty is to be attributed to an Author, who can present himself before the public without feeling, that, whatever may be his supposed talents for the elucidation of the subject on which he has been induced to write, he has still great occasion for diffidence with regard to the result. Very little wisdom is to be ascribed to him, who is not sensible of the risk he runs in laying himself open to the scrutiny of every one that may choose to sit in judgment on him,—who sees not the hazard of making known the extent of his ability to those who are perhaps better qualified than himself to perform the work which he has undertaken, and are prepared to decide on the merit or demerit of his performance according to a standard of excellence of which he may have no conception, or to which he has fruitlessly endeavoured to attain. But there is a conviction excited in the bosom of the Christian who has to

treat of *sacred* matters, which is infinitely more powerful than any ordinary emotion of humility and diffidence,—one which cannot but produce sincere self-abasement, and entire reliance for the success of his best efforts on the blessing of God alone.

He who writes on common topics, has at stake his character for literary attainment or scientific research,—he has to dread the lash of criticism, which may justly, perhaps, inflict a severe punishment for ignorance, or for folly and presumption in attempting to teach to others that with which he himself is ill-acquainted,—he has to apprehend the mortification of observing, that his volumes mildew on the shelf, unheeded or thrown aside by those for whose improvement they were designed. Such retribution as this will always be regarded as a probable lot by every Author who does not think too highly of himself; for so long as he is aware of his own fallibility, and is willing to admit, that he may be wrong in his estimate of the comparative value of the object to which his studies are directed, he cannot but perceive the probability, at least, of his meeting with censure for want of discrimination, and of altogether losing the time and trouble he has bestowed upon his work.

In addition, however, to all these causes for anxiety, to which the literary or scientific man is liable, a heavy burthen is laid on him who trusts himself to handle religious subjects: he has a much more arduous course before him, in proportion as the weight of his responsibility is incomparably greater; as his freedom is more fettered; as the path is often intricate and dark; and as the danger of deviating from the one right but narrow way is rendered much more formidable, by the chance of drawing others with him into perplexity and peril. He writes not for the entertainment, but for the instruction of his fellow-creatures: and assumes, therefore, in the very act, that he has ability to teach them. He awaits the sentence not only of man, but of God; not only of those who are his superiors in human learning, but of the Supreme Being; whose interests and glory it is, or ought to be, his main object to advance. If he lightly take in hand to explain the sacred text of the word of God; to exhort his brethren; to lay down the principles of sound doctrine and good conduct; or to diffuse any kind of religious knowledge beyond the boundaries of his own appointed sphere: if he pursue any of these designs without having, as far as his talents will permit, thoroughly informed

himself of all that is necessary to the success of his undertaking,—he is not only indiscreet and blameable, in thus pretending to communicate what he does not understand, but he incurs no small risk of being accounted sinfully presumptuous in venturing to touch high and holy things without becoming preparation,—in daring to sully their purity and brightness with unconsecrated hands. But more than this,—he makes himself answerable for any injury to the present or eternal peace of his fellow-creatures, which, through want of information that he ought to have acquired, and of caution that he ought to have exercised, he may be instrumental in producing.

Under the influence of feelings arising naturally out of such reflections,—deeply and solemnly impressed with the responsibility which he incurs,—painfully sensible of his own many deficiencies, and of his inability to perform, even to his own satisfaction, the task which he has imposed upon himself, the Author of the present work is at the same time perfectly aware, that the one in which he is engaged is of no small importance and extent,—for it embraces the entire scheme of human redemption, and the whole circle of Christian obligations; of no inconsiderable difficulty,—for its province is categorically to affirm the truth with

respect to questions in which the wisest and the best of men have differed in opinion; of more than common peril with regard to its effects.—For, if it be deemed in any measure worthy of attention, it is scarcely possible that it should not lead to more good or evil in the direction of the mind on religious subjects, than any less systematic and expeditious representation of the divine dealings with mankind. Here, indeed, to be a blind leader of the blind is not only extremely perilous, but it subjects the imprudent guide to the reproaches of those whom he may mislead, to remorse of conscience, and above all to the displeasure of his God, whose way he may carelessly forsaken, and whose work he may negligently pervert.

It may reasonably be asked, Why then consider a person, not entitled to his authority, as a witness to work thus doubtful as to its effect, as an example, and under the threat of increasing error? Why should the Author of the following have chosen to mix his name with the name of a theological writer, if he is permitted the name of his contemporaries could have sufficed? Better than himself? These questions can only be answered by stating explicitly the reasons which gave rise to the design,—the same which are given

kept in view,—and the means which have been adopted to attain that end.

The attention of the Author was, not long since, directed by particular circumstances to a close investigation of the principles of the Reformers of the Established Church of England, and of the state of public opinion, relative to certain controverted points of theological inquiry, at the different dates subsequent to the Reformation, which form, as it were, æras in the ecclesiastical history of the kingdom. He was unwilling to remain altogether idle, when the weakest co-operation might be serviceable to the cause of sound religion; and, that he might not be so, he at first proposed to put together a short harmony of the chief works which he had consulted. He was desirous to impart to others the satisfaction and instruction he had himself received, in observing the perfect unanimity which prevails between those reverend martyrs, by whose judicious, persevering, and well-expended labour, the foundation of the Protestant Church of this country was actually laid,—and their eminently learned and pious followers, who perfected the plan, and raised the goodly superstructure which stands, even to the present day, an object of general veneration and regard to the Christian world. He

PREFACE.

was, however, led on insensibly to compare again the principles and opinions of these great and exemplary men with the one unerring standard of Truth, the text of Holy Writ, and with the doctrines inculcated in the admirable Liturgy of the Church of England. With these materials before him, the Author was inclined to enlarge his original scale; for he had often found occasion to regret in the course of his own reading, that there was no unexceptionable book, at least not any one with which he was acquainted, that afforded a connected and compendious view of Christian Faith and Practice upon the principles of the English Church, resembling the work put forth by authority in the Church of Scotland, comprehending a Confession of Faith, a larger and a shorter Catechism, directions for public and family worship, and a form of Church Government. Such an one had frequently appeared to him a great desideratum; and he accordingly determined to devote a period in which his time and thoughts were unoccupied by the cure of souls, and latterly, by any professional engagement, to the endeavour to supply, so far as a private and unaccredited individual might, the deficiency he had seen cause so often to lament. He has employed the time which he was at any rate bound

to dedicate to the service of his Divine Master, in pursuing the work which he at length submits to his fellow-Christians of the Church of England, with much distrust of its value, but in humble reliance on the blessing of the Almighty, if it should be found consistent with the saving truths of the Gospel,—calculated to uphold the faith in unity of spirit, and in the bond of peace,—and fitted to promote the glory of Him who has been graciously pleased to grant the opportunity requisite for its accomplishment.

The objects which the Author has proposed to himself, he thinks it but candid, and incumbent on him, to state. He is not vain enough to flatter himself, that he has so far succeeded according to his wishes, as to have his labours considered of any great importance to *his Clerical Brethren*—he has not the presumption to assume the office of their instructor; but it is his wish, in the very first place, that his Compendium may not be altogether useless even to them, as a book of reference, in which they may find the substance, he believes, of nearly all that has been said at large upon the various points, to which they must continually allude in the course of their ministerial duties. They will find at once the greater part of the passages of Scripture, relating

early Catechists. It, however, will be found a character deserving of their notice. But the language of controversy has been carefully avoided. Would it were possible to avoid all controverted subjects! or, rather, that no subjects were controverted, but those which are impossible to avoid!

It has been a source of no small regret to the Author, in the prosecution of his work, that he could not, consistently with the very nature of the subject, divest many of his sections of a polemical appearance. The style of his composition, therefore, writing must necessarily be in some measure polemical, but those who have themselves experienced the difficulty of avoiding it, will be the least likely to excuse a positive, affirmative tone upon disputable points, where the truth is not self-evident.

discuss, but to state, concisely, what the Author believes to be the right interpretation of the Church of England, as it is to be learned from a comparison of her authorized Formularies, and the public Writings of her Founders, with the standard of Scripture—to which she desires to be referred. It need scarcely be asserted, that the “Summary” is in strict accordance with the Author’s own view of Doctrines and Morals, as he supposes them to be upheld by the Church to which he has the happiness to belong : but he solemnly affirms, that he has not knowingly added, warped, or omitted a single syllable for the purpose of countenancing any peculiar opinion of his own, or of opposing those who may differ from him. He has carefully perused the works of writers on both sides of many questions which occur in the course of his enquiry ; and has often derived great assistance from those with whom he does not in all things agree. He trusts that he is open to conviction ; and, that if he have not seen reason to change his opinions, his retaining them has not arisen merely from wilful perverseness, or from a prejudiced adherence to any one name or school, rather than another. That his principles should be approved by all his Brethren, he is not san-

ness of his endeavours, as he might see this as
known to the Obedient Secretary of the
and cannot, therefore, be his. It is a great dis-
turbance to him even in a private judgment. It is not
ill performed, which is the business of the
take.

In the next place, I am not to object
object to inform the Secretary of the
concentrated object of which the Secretary
for him to acquire, which is a business with the
sacred functions of the Secretary of the
yet is scattered widely through which he must
accessible to the Secretary of the Secretary. It is
found, as perhaps it may, but the Secretary is
not equal to the Secretary and the Secretary
matter is not Secretary of the Secretary. It
fact is not of the Secretary of the Secretary.

Liturgy, and the Works of the Reformers, may form an useful manual, and save much time and trouble to those whose every moment ought to be held most precious, while they are qualifying themselves for the important trust about to be committed to them: he hopes that it may benefit them still more,—in a way for which they will never cease to be thankful—that it may give them a clear connected view of all the great doctrines of our holy faith, and of all the practical consequences attendant on the profession of them;—that it may enable them to observe in the parallel writings of men, who have been in their day the lights and ornaments of their sacred profession, the same tone of pure exalted piety, the same earnest, anxious zeal in establishing the firm, unvarying principles and motives of Evangelical Morality, and the same mild, humble, unobtrusive spirit of Christian love and forbearance, by which the English Church, in all her declarations, is so eminently distinguished. This view of the subject cannot fail to be advantageous to them; and happy will it be for them, if it should rouse them to emulate the piety and virtues of the Fathers of that Church, which it is now their duty to adorn by the conspicuous holiness of their lives, and by the

profitable employment of their learning, and of all their faculties, to the honour of God, and the salvation of immortal souls.

To others, besides those who either are, or are about to be called to the office of the ministry, the Author would gladly offer something which may tend to establish their faith, and direct their practice. In the *higher classes of society*,—among those who have abundant means and opportunity of becoming well acquainted with “the things which belong unto their peace,” the advantages of superior attainments, and liberty of choice, are not always improved as they ought to be, in the acquisition of that knowledge of God, of themselves, and of their relative obligations, which is absolutely essential to the proper government of their hearts, and to the performance of their social duties. It would seem, that the more time that is bestowed upon them, undistracted by the necessary occupations of the world—the less inclination there often is to employ it according to the commands of God, and the dictates of right reason. It is, therefore, possible, that those who are unwilling to devote any large portion of their days to spiritual matters, may yet be induced to look into a brief summary of that which they must be convinced it is a shame, to use no

stronger expression, for them not to understand, And if they once endeavour to trace out the boundaries of true religion, they will require no eloquence to prove to them, that her ways are ways of pleasantness, and that all her paths are peace.

To *the young*, however, most especially, among whom religious sentiments, and sacred matters, are made the frequent topic of discussion, too often with unjustifiable garrulity, and whose modes of thinking and of speaking on such subjects, are imbibed from those around them—to such persons it may be of some advantage to have placed before their eyes a connected scheme of God's dispensations of Providence and Grace, and of the reciprocal duties which spring from man's situation upon earth. It may be advantageous to them to be able to turn to the opinions of some of the best and wisest men whom the Church of England has produced, and to the very words of that Church itself, on any head on which they may entertain a doubt, or on which they hear conflicting sentiments avowed.

If the Author have unconsciously been guilty of infusing any subtle poison into his composition, he has, at least, supplied the antidote. If he be convicted of inconsistency with the authorities he

quotes, in any one important particular, he desires, unreservedly, to admit that he is wrong, and to correct his error as soon as he shall be convinced of its existence.

Another object, which has been kept steadily in view, has been to compile such an explanation of essential truths as may be acceptable and satisfying to the *less educated* class of society. They are, and must ever be, the subjects of peculiar interest and vigilance to the conscientious *Parish Priest* :—but no instructions, either from the pulpit, or in private, can be so comprehensive as to embrace all things which may be considered

as matters of great moment among the members in the present day. I ~~however~~ ^{trust} ~~that~~ ^{these} ~~my~~ ^{able} ~~will~~ ^{teachers} ~~be~~ ^{have} ~~able~~ ^{not} ~~to~~ ^{consequently} ~~be~~ ^a ~~of~~ ^{source} ~~the~~ ^{of} ~~information~~ ^{the} ~~they~~ ^{require} ~~some~~ ^{more} ~~useful~~ ^{as} ~~even~~ ^{speculative} ~~questions~~ ^{they} ~~will~~ ^{surely} ~~meet~~ ^{with} ~~some~~ ^{one} ~~who~~ ^{will} ~~be~~ ^{able} ~~to~~ ^{to} ~~be~~ ^{utilised} ~~for~~ ⁱⁿ ~~the~~ ^{the} ~~office~~ ^{of} ~~to~~ ^{assist} ~~my~~ ^{their} ~~work~~ ^{of} ~~of~~ ^{theological} ~~knowledge~~ ^{according} ~~to~~ ^{to} ~~the~~ ^{own} ~~ideas~~ ^{of} ~~of~~ ^{soundest} ~~truth~~ ^{—and} ~~to~~ ^{to} ~~be~~ ^{to} ~~be~~ ^{of} ~~to~~ ^{them} ~~often~~ ^{much} ~~a~~ ^{variance} ~~with~~ ^{the} ~~doctrines~~ ^{of} ~~the~~ ^{the} ~~Church~~ ^{of} ~~of~~ ^{England} ~~of~~ ^I ~~may~~ ^{be} ~~useful~~ ^{to} ~~to~~ ^{put} ~~into~~ ^{the} ~~the~~ ^{hands} ~~of~~ ^{of} ~~my~~ ^{my} ~~own~~ ^{own} ~~some~~ ^{books} ~~which~~ ^{shall} ~~shall~~ ^{be} ~~be~~ ⁱⁿ ~~in~~ ^a ~~the~~ ^{the} ~~own~~ ^{own} ~~intelligible~~ ^{language} ~~of~~ ^{of} ~~the~~ ^{the} ~~Reformer~~ ^{will} ~~be~~

Church really does hold as truth, and what she does not acknowledge. And if this humble work should be the means of making any of his poorer brethren understand the excellencies of the Church, of which they are conscientious members, and so, of confirming them in their attachment to it, he will consider himself amply repaid for all the labour and anxiety it has cost him.

To his Clerical Brethren,—to Students in Divinity,—to the higher classes of the Laity,—but especially to the young among them,—and to all of the less educated ranks, who may be desirous of a brief epitome of the principles on which are founded, their Faith and Practice, as Christians, in communion with the Church of England, the Author commends his unpretending book, entreating them not to overlook or palliate his faults, but to unite with him in sincere and earnest prayer to the One great eternal God, that notwithstanding all its defects, He will graciously be pleased to bless it to the glory of His Name, and the spiritual benefit of all who read it;—that, so far as it is conformable to his holy Word, it may, like the Scriptures from which it is derived, be profitable to them, “for doctrine, for reproof, for correction, for instruction in righ-

teousness," that they "may be perfect, thoroughly furnished unto all good works," through the merits and mediation of Jesus Christ, the Lord of all,

Introduction.

OF the means which the Author of the following pages has employed to effect his purpose, without relying, more than has been absolutely necessary, on his own judgement; and of the plan on which his SUMMARY OF CHRISTIAN FAITH AND PRACTICE has been constructed,—some previous account is requisite, in order that it may be clearly seen on what foundation he has worked, and what degree of credit and authority is to be attached to the several writers, of whose assistance he has freely, and, he hopes, not less profitably, availed himself.

The order observed in the arrangement of the materials has been this: A distinct chapter is appropriated to every prominent point of doctrine and of morals; in the series suggested by the successive Articles of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. In each of these chapters,—which are divided into sections, for the sake of precision,—stands first the original matter; this is followed by the texts selected from Scripture to confirm and authorize not only the general import of each paragraph,

but almost every expression made use of throughout the book ;—by extracts from the Book of Common-Prayer, shewing the direct references, and indirect allusions to the several parts of the great scheme of man's redemption, which are scattered so abundantly over the leaves of the English Liturgy and Offices ;—by one or more of the Thirty-nine Articles, as they declare the consent of the Church on the various topics under discussion ;—by notices of the two Books of Homilies :—to these succeed quotations from works of minor authority, but of great value, as will be shewn, in establishing the true interpretation of Scripture, and in explaining and corroborating the Articles of Religion, to which assent is required in the Church of England. These are arranged in the chronological order in which they were published ; and consist, of “ The Sum and Content of the Holy Scripture,” prefixed to some of the earliest authorized Bibles, after the work of Reformation had commenced in this kingdom,—a Preface to the Bible, by Archbishop Cranmer,—a Catechism, edited by Cranmer,—Edward the Sixth's Catechism,—Jewell's Apology,—a Preface to the Bible, by Archbishop Parker,—Nowell's Catechism,—and lastly, a work entitled, “ *Reformatio Legum Ecclesiasticarum, &c.*” the extracts from which are literally translated out of the original Latin, into English, for the use of those who may not be conversant with the former language.

Of these divisions of the book it will be expedient to speak separately, as they will furnish occasion for a brief review of the history of our established Formularies, and of the progress of the Reformation, as indicated by the works, which received the sanction either of Convocation, or of Parliament, or of both, at different periods between the beginning of the reign of Edward VI., and the end of that of Elizabeth. Such an epitome may not be uninteresting to those who have no opportunity of consulting the original records of the principal Ecclesiastical Historians; or uninteresting to those, who desire information with regard to the gradual establishing and perfecting of the venerable Church to which they belong.

In the first place,—of the SUMMARY itself, something, and but little, must be said. It is submitted to the attention of Christians, with great diffidence, as a compendium of religious knowledge, which *may* be found useful; and on which no pains and diligence have been spared to preserve it as free from error, as the Author's ability might render it. It has been made as concise as possible, that is, as the nature of the subject would permit; and does not, therefore, pretend to supply all the intelligence, which is to be obtained from larger works, or to afford so extensive a view of all the bearings of each particular doctrine, as may be gained in some copious systems of divinity, as well as in the

voluminous and learned lucubrations of the Founders and Defenders of the Protestant Church. The Author is indebted for much, indeed for nearly every thing, to those who have gone before, and who have well earned the glorious title of the Masters of our Israel. If their theological labours have been well digested, and the results of their pious investigations clearly stated, it is all that has been here attempted. A charge of *novelty* would, indeed, be the heaviest reproach that could be cast upon a work, professing simply to define and illustrate the *tried, established, and acknowledged* principles of sound religion.

Any thing like ornament in the language is obviously altogether inadmissible into a mere book of definitions: it has, therefore, been the Author's sole wish and endeavour not to degrade his subject by his mode of treating it, and not to use any terms either equivocal, or unintelligible to an ordinary capacity. That he may have failed in this respect, he is quite willing to allow; for if one difficulty be greater than another in the execution of a preceptive work, it is surely that of selecting phrases, which are least liable to misinterpretation and objection; and to reject those, which though instantly comprehended by any one whose mind is devoted to such studies, may appear very incomprehensible, or at least very indefinite, to those who have less favourable opportunities of acquiring precise ideas on subjects, which have in all ages demanded the utmost accuracy of conception, and the most skilful definition.

In the prosecution of his design, the Author has not rejected terms, only because they have been abused, and made to represent ideas which they were not originally intended to convey. He has, without hesitation, adopted phrases* which are

* Thus the term "imputation of Christ's righteousness or merits" has been admitted, because it appeared to the Author to convey, in the most concise manner, a scriptural doctrine,—though the words, so arranged, be not literally scriptural; and because it is used by the fathers of the English Church, as will be seen in the extracts from their works. They too may be supposed to have borrowed it, together with their accurate view of the doctrine of which it is descriptive, from Melancthon.

That it has been taken advantage of to inculcate a notion very dangerous in its effects, and very incompatible with the principles of the Reformers relative to man's justification, the Author is quite aware; but that it should therefore be totally rejected does not seem necessary or expedient.

In the Saxon Confession, presented to the Council of Trent in 1561, which was not only written by Melancthon, but was in fact a carefully revised and perfected edition—"a repetition"—of the Confession of Augsburg, which he had written some years before, the words, of which these are a literal translation, are found:—"In explanation of the term to be justified, it is commonly said, To be justified signifies, of unjust to be made just. Which, rightly understood, is perfectly consistent with what has gone before. Of unjust, that is, of guilty and disobedient and being without Christ, to be made just, that is, to be absolved from guilt, on account of the Son of God and that Christ, apprehended by faith, who is our righteousness, as Jerome and Paul affirm: because his righteousness is imputed to us (*quia ejus justitia nobis imputatur,*) and because he brings us to life and regenerates us by the gift of

constantly employed by other persons to inculcate tenets not only at variance with, but absolutely

his Holy Spirit." And again: "Therefore this consolation is to be held fast, that our person is accepted on account of the Son of God, his righteousness being imputed to us (*imputata nobis ipsius justitia.*") Yet no one acquainted with the works of this great Reformer will attribute to him any but the most sound and perspicuous principles on this important point of doctrine. Whenever therefore the phrase is used in these volumes, it is meant, —in accordance with the chapter on Justification,—that the righteousness of Christ is *so* imputed or reckoned to the person justified, as that on account of it, that is, on account of Christ's active and passive obedience—on account of his perfect fulfilment of the law and of his meritorious sacrifice on the cross, those who believe on him are accepted and treated as righteous by God: "so that," as the Homily on Salvation expresses it, "Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in Him and by Him every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ's justice hath supplied." The imputation of Christ's righteousness, in the above sense, seems also to bear an obvious proportion to the imputation of Adam's guilt, according to the remarkable parallel drawn by St. Paul in Romans v.

All this is very different from the doctrine, that the personal righteousness of Christ is so transferred to a certain number of Christians, that, being in itself perfect, it must render them inherently so, and must exclude the possibility of falling from a state of justification. The term certainly does not require this latter sense to be put upon it. It is not *necessary*, therefore, to relinquish it. With regard to the *expediency* of doing so, it may, perhaps, be said gene-

subversive of the doctrines which they are here used to elucidate and confirm: but he has not done so, unless they are either literally scriptural, or indisputably accord with the sense of Scripture, or are sanctioned by authority which may be deemed next in rank to Holy Writ, that of the Church herself, or of those from whom she derives her phraseology.

It would be of little avail to enumerate the difficulties which have obstructed the progress of this portion of the work. They will occur to the mind of all, who have ever endeavoured to impress even the most simple Gospel-truth, in a perfectly intelligible manner, on the understandings of the uneducated; and still more readily to those who have been obliged to give an explanation of matters involved in mystery and doubt. The Author has done his best to accomplish an object so exceedingly desirable as that of being at all times easily intelligible, but he is conscious of not being always successful, and must therefore trust to some more able pen to correct and improve whatever he may have faultily or feebly executed.

THE EXTRACTS FROM SCRIPTURE * will be

rally, that it is more expedient to explain and affix a right sense to an expression that has been perverted,—but which is still frequently to be met with,—than to omit it, and thus tacitly to acknowledge that all those who have used it, have been in error.

* The first translations of the Scriptures, or of parts of them, into the language of this country, were of a very

found more numerous and full towards the conclusion of the work ; and especially in those parts

early date, in Anglo-Saxon ; but these were no longer of public use after the Conquest, when a new tongue was introduced, and the old one became obsolete. Some few efforts were made to translate single books and portions of Holy Writ, but none of great importance, till the whole *Bible* was rendered out of the Latin into English, and published by JOHN WICKLIF about 1382. Of this translation a new version was given after Dr. Wicklif's death, less literal and inelegant, probably by some of his followers, who were denominated Lollards. Until the reign of HENRY VIII. no further step was taken either in adapting what had already been done to the language of the time, or in producing a new translation.

The spirit of the Reformation soon, however, excited the desire to possess the Word of God in the only language generally understood by the people ; and learned and pious men were found ready to undertake the task.

From the year 1526 to the present time, the English editions of the Scriptures have been very numerous ; it may not therefore be uninteresting to review the following brief catalogue of the principal translations, and revisions, and of the most remarkable editions, through which they have passed.

In the Reign of HENRY VIII.

TYNDAL'S <i>New Testament</i> , translated from the Greek,	
published	1526
A second edition, published in England	1534
Translations of the Pentateuch, by Tyndal, and of some other separate books, were published be- tween,	1530 and 1534
COVERDALE'S <i>Bible</i> , different from Tyndal's trans- lation	1535
The only editions, as is supposed, were in 1550 and 1553.	

the occasion and local force of the passage. It has often been with great reluctance, that the prescribed limits of a small work have been adhered to, in transcribing for it from the Sacred Volume of Inspiration.

The Extracts from the BOOK of COMMON PRAYER * will be acceptable to those who wish

* During the dawn of the Reformation, in the latter years of Henry VIII., no circumstance tended more to open the eyes of men to the necessity of extricating themselves from the spiritual darkness, in which the Roman Church involved her sons, than the permission which was granted them to understand the prayers which were offered in public worship on their behalf, and which had hitherto been intelligible only to the learned. By the persuasion, as may be supposed, of those of the Clergy, who inclined to Protestantism, and especially of Cranmer, some books of religious instruction, which will be mentioned hereafter, directly opposed to the worst doctrinal corruptions of Popery, were sent forth ; but besides them, and indeed before them, the king allowed to be published, under the royal authority, a book, called *the King's Primer*, containing translations from the Latin Rituals of a great part of the matter which forms the foundation of the Book of Common Prayer. Of this Primer, Strype, (Memorials of Archbishop Cranmer, B. I. xxiv.) when enumerating the books prohibited by Bishop Bonner, as heretical, in 1542, mentions, "The Preface made in the English Primers, by Marshal. This Marshal was he, I suppose, whose Christian name was Cuthbert, and was D.D. and Archdeacon of Nottingham, and died about 1549. At this book I will stop a little, being a book of eminence and remark in those times ; and that hath such a strain of truth and serious piety in it, that it seems very probable, that the Archbishop had a considerable hand in it, and procured the publication

to render themselves familiar with the language and principles of the most excellent of Liturgical compositions; and cannot fail to give solid satis-

of it, *Cum privilegii Regali*. It was styled, *A Goodly Primer*, or *Book of Prayers*, and called The King's Primer. I speak of the second edition, which was about the year 1535. It began with an admonition to the reader, containing very sharp and severe reflections upon the Popish devotions, and praying to saints." He then gives its contents.

Immediately upon the accession of Edward VI. more decided steps were taken to secure to the country the inestimable benefit of public service, of a reasonable and spiritual nature, and in the English language. In the Convocation in 1547, Strype says, (Mem. of Cranmer, B. II. ch. iv.) that "the Archbishop bore the great sway By his means, also, another great thing, moved in the Convocation, was now ratified, and made a law by this Parliament: which was, for the administration of the Communion under both kinds throughout the kingdom of England and Ireland. And upon this, the King appointed certain grave and learned Bishops, and others, to assemble at Windsor Castle, there to treat and confer together; and to conclude upon, and set forth, one perfect and uniform order of Communion, according to the rules of Scripture, and the use of the primitive Church. And this being framed, it was enjoined to be used throughout the realm, by a proclamation, and all required to receive it with due reverence.

This led the way to the compilation of the first *Liturgy*, which was entrusted to the same commissioners, was in the course of a few months completed, was approved by Convocation, and published, by order of the King and the Parliament, in 1549. "The Common Prayer Book, and Administration of the Sacraments, by the great care and study of the Archbishop, was now (in 1549, says

faction to all who will take the trouble of comparing it with Scripture, and with the avowed opinions of those great and good men who were

Strype,) finished and settled by Act of Parliament: which would not go down with a great many." In consequence of this opposition, "the good Archbishop thought it now time to interfere in this thing, and to obtain from the Privy Council somewhat to confirm the Book of Common Prayer. So there was in *December 25*, a general Letter drawn up to all the Bishops of *England*," for the purpose of explaining it, and enforcing its use.

Some objections, however, having been made to parts of this Liturgy, and to some of the Rubrics, a revision of it took place. Some important additions and alterations were made; the Introits, and some ceremonies which were deemed too Papistical were omitted. This second Liturgy of Edward VI. was also ratified by Parliament, and published in 1552.

In the year 1559, very shortly after the accession of Elizabeth, and the re-establishment of the Protestant religion, another review was made of the two Liturgies of Edward VI.; the second of which, with some few alterations, (see *L'Estrange on Liturgies*,) was adopted, as the authorized Book of Common Prayer.

When James I. came to the throne, an attempt was made to effect a great change in the character and principles of the Liturgy, but the result of a Conference held at Hampton Court, in 1603, between a certain number of Bishops and Divines on the one side, and of the Puritan party on the other, in presence of the King, was, that very little addition, and still less alteration were considered expedient. The exposition of the Sacraments, at the end of the Catechism, was the most material addition.

In the year 1661, upon the Restoration of Charles II., the King was induced to order a commission to meet, for the purpose of considering the reasonableness of certain

its chief compilers. Nothing is omitted which bears upon the question under discussion; and it is to be observed, that when the name only of a service, or of a certain part of it, is mentioned (in capital, or italic letter) without appending any particular passages, it is meant that the whole of that service, or part, is applicable to the subject, but, for the sake of brevity, is not transcribed. It has been considered by the Author of great importance, that he should furnish an analysis of the Liturgy, classing its constituent exceptions taken to the established Liturgy, which had remained unaltered since 1603,—being suspended only during the Commonwealth. These commissioners, consisting of twelve bishops, with nine assistants, on one side, and an equal number of the dissentient party on the other, met at the Savoy, and after much discussion, some few alterations and additions were agreed to; the chief of which latter was, the Office for Adult Baptism. The Liturgy so corrected was approved by Convocation, and in the same year was confirmed, by Act of Parliament, and ordered for public use in 1662. Since this date no alteration whatever has taken place in the authorized Book of Common Prayer. The Acts of Uniformity of the first of Elizabeth, and the fourteenth of Charles II., still prefixed to the book, are not only authentic memorials of the piety and learning, by means of which it has gradually acquired its present perfect state, and of the sanctions by which it has become the established Formulary of the Church of England; but also of the prudent caution and zealous attachment of the first men in Church and State; which have, at different periods, frustrated every attempt to make unnecessary innovations in the phraseology, or to change the tone and tenour of its doctrines.

parts under the several heads of Faith and Practice treated of in this work ; as such an abstract may tend to direct the attention of those who are not accustomed to regard it carefully, to its many excellencies and beauties, and induce them to look on it in the light in which it richly deserves to be placed,—not only as the best manual of devotion, whether public or private,—but as the best guide in speculative or practical matters of religion, to which, next after their Bible, they can possibly apply. It will be found, upon examination, that by far the greater number of the prayers, thanksgivings, and praises, comprised in the service of the Church ; and especially the Collects, which of themselves alone contain a body of divinity ; together with a large portion of the Offices, and particularly of the Sacramental Forms, have been introduced in illustration of the Summary : and it has been done under the conviction, that the space assigned them could not be more beneficially occupied.

Of the XXXIX ARTICLES of RELIGION*, which form the Standard of Doctrine in the

* Strype's Memorials of Archbishop Cranmer, B. II. ch. xxviii.

“ Our Archbishop, and certain of the Bishops, and other Divines, but whom, by name, I find not, were this year chiefly busied in composing and preparing a Book of Articles of Religion ; which was to contain what should be publickly owned as the sum of the doctrine of the Church of *England*. This the Archbishop had long before this bore in his mind, as excellently serviceable for the creating of a concord and quietness among men, and

Church of England—the authorized Confession of Faith, and the Ground-work of ecclesiastical Discipline—the most ample use has been made.

for the putting an end to contentions and disputes in matters of religion. These Articles the Archbishop was the penner, or at least the great director of, with the assistance, as is very probable, of Bishop *Ridley*. And so he publickly owned afterwards, in his answer to certain interrogatories put to him by Queen *Mary's* commissioners; viz. That the Catechism, the Book of Articles, and the Book against *Winchester*, were his doings. These Articles were in number Forty-two, and were agreed to in the Convocation, 1552. And in the year 1553, they were published by the King's authority, both in Latin and English. After they were finished, he laboured to have the Clergy subscribe them: but against their wills he compelled none; though afterwards some charged him falsely to do so: which he utterly denied, as he declared before the said Queen's commissioners." Ibid. ch. xxxiv. "On one of the council days, (in 1553) he (the Archbishop) procured the King's Letters in behalf of the Book of Articles, which he had taken such pains about the two last years, both in composing and in bringing to effect. The King had before given order to the Archbishop, by his Letters, to put forth these Articles. And now they were put forth, he procured the King's Letters also to his own officers, for to see the Clergy of his diocess to subscribe thereunto."

The subscription to the Articles, reduced in number to Thirty-nine, and somewhat altered, was made according to the injunction of Elizabeth, in 1562, and again in 1571; in the first case to a Latin copy, and in the second to an English one; but both copies "equally authentic."

Todd on Original Sin, Free-Will, &c. Hist. and Crit. Introd. p. xxx.

It will be seen by the subjoined table, that every one of the Articles has been quoted in its proper place, and some of them repeatedly. Had, indeed, the Author entertained the smallest apprehension, that the doctrines which he lays down, as the true doctrines of the Gospel, militate, in any instance, against that Declaration, to which he has solemnly given his assent, he would not—for he could not, without extreme hypocrisy—have undertaken or pursued the present work. He hopes it may as clearly appear, as he firmly believes it to be the fact, that, when the doctrines which he has affirmed, are placed by the

“What remains of the particular proceedings of this Convocation, (in 1562) has been often printed. The Thirty-nine Articles were subscribed, as they have appeared in Latin; as in 1571, after some revision, they were again generally subscribed in English, conformably to the injunction of the Parliament: to which injunction, as having settled the Articles, all subsequent Acts, which mention them, refer; and the ratification, subjoined to them, has therefore borne the unvaried date of 1571. In regard to manuscripts, both maintained and impugned as the original subscriptions on these occasions, the importance of the question is diminished, when we consider the memorable subscription which was made, when James the First ascended the throne. That no dispute as to any clause or expression, in consequence of pretended omission or interpolation, might fairly be made, a printed copy of the Articles was now subscribed. This subscription in 1604, is believed to be *‘the most regular that ever was made to the Articles;’* and was consigned to the custody of the president of the Convocation, after all the signatures had been made.”

vary, is willing to abide by the river ~~interpretation~~
and not to "put his own sense of ~~interpretation~~" to
be the meaning of the Article ~~but~~ in "the" ~~case~~ ~~of~~
in the literal and grammatical ~~sense~~."

This difference of opinion and ~~interpretation~~
is much to be lamented,—but ~~not~~ ~~can~~ ~~be~~
reconciled, as it would seem. ~~But~~ ~~there~~ ~~can~~
not appear to be any more feasible plan of as-
certaining the truth, for two contradictory ~~state-~~
ments cannot both be right, ~~there~~ ~~by~~ ~~placing~~ ~~a~~
in opposition all the ~~authoritative~~ ~~expressions~~ ~~that~~
can be procured, and observing if ~~they~~ ~~agree~~
they all agree, and whether they disagree or not.
If this system be steadily pursued, I ~~may~~ ~~come~~ ~~to~~
a right conviction.

The places in which the Articles are ~~inserted~~
inserted in these volumes, are the following

* See "Eight Sermons preached before the University
of Oxford in the year 1714, at the Lecture Sermon."

ART.

- i. Vol. i. p. 40. 53. 86.
107. iii. 63.
- ii. Vol. i. p. 177. 198.
256.
- iii. Vol. i. p. 257.
- iv. Vol. i. p. 290. iii. 519.
- v. Vol. ii. p. 33.
- vi. Vol. i. p. 16. ii. 166.
- vii. Vol. i. p. 17. ii. 132.
iii. 28.
- viii. Vol. i. p. 54.
- ix. Vol. i. p. 126. ii. 257.
iii. 274.
- x. Vol. i. p. 127. ii. 287.
- xi. Vol. ii. p. 166. 198.
- xii. Vol. ii. p. 198. 288.
- xiii. Vol. ii. p. 199. 288.
- xiv. Vol. ii. p. 289.
- xv. Vol. i. p. 127. 178.
ii. 199. 327. 490.
- xvi. Vol. ii. p. 33. 199.
289. 328. 359. 490.
- xvii. Vol. ii. p. 69. 98. 200.
224. 258. 360.
- xviii. Vol. i. p. 223.
- xix. Vol. ii. p. 395.
- xx. Vol. ii. p. 395.
- xxi. Vol. ii. p. 396.

ART.

- xxii. Vol. ii. p. 396.
iii. 63. 92. 430.
519.
- xxiii. Vol. ii. p. 98.
396.
- xxiv. Vol. ii. p. 397. iii.
470.
- xxv. Vol. ii. p. 439. iii.
97.
- xxvi. Vol. ii. p. 440.
- xxvii. Vol. ii. p. 224.
489.
- xxviii. Vol. ii. p. 528.
- xxix. Vol. ii. p. 529.
- xxx. Vol. ii. p. 529.
- xxxi. Vol. i. p. 223. ii.
530.
- xxxii. Vol. iii. p. 125.
274.
- xxxiii. Vol. iii. p. 199.
- xxxiv. Vol. ii. p. 397
- xxxv. Vol. i. Introd. xlii.
- xxxvi. Vol. ii. p. 397.
- xxxvii. Vol. iii. p. 199.
239.
- xxxviii. Vol. iii. p. 310.
388.
- xxxix. Vol. iii. p. 125.
347.

Extracts from THE HOMILIES* could not have been given with the same advantage, as from the

* Strype's Mem. of Cranmer. B. II. ch. iii.

"Archbishop Cranmer found it highly convenient to find out some means for the instruction of the people in true religion, till the Church could be better supplied with learned priests and ministers. For which purpose he resolved upon having some good Homilies, or Sermons, composed, to be read to the people; which should in a plain manner teach the grounds and foundation of true religion, and deliver the people from popular errors and superstitions. When this was going in hand with, the Archbishop sent his letters to the Bishop of *Winchester*, to try if he could bring him to be willing to join in the business; shewing him that it was no more than what was intended by the former King, and a Convocation in the year 1542, wherein himself was a member, to make such a stay of errors, as were then by ignorant preachers spread among the people. When it was perceived that *Winchester* would not be brought to comply, and join in with the Archbishop and the rest, they went about the composing the Homilies themselves. *Cranmer* had a great hand in them: and that Homily of Salvation particularly seems to be of his doing."

Strype's Memorials, Vol. II. Book I. chap. iv. "The Archbishop of Canterbury had taken care to prepare certain pious Homilies, to be made and published, with command to be read by such priests as could not preach. That so the poor people might have some means of instruction"

"This Book of Homilies was twice printed by *Grafton*, anno 1547. The latter impression had this advantage, that in some places the *English* was mended, and the style corrected and much refined, otherwise the same. Doubtless the first impression was found not sufficient to furnish all the Churches and Chapels of the kingdom, and for the use of private persons also; and so the Book was soon after

~~Book~~ and Common Prayer-Book, on account of the very quality of these discourses, which is, in

revised and printed again. Before the Book was a Preface by the King, with the advice of the Duke of *Somerset* and the Privy Council, enjoining these Homilies to be read in all Churches every *Sunday*, and the King's injunctions once a quarter."

See Burnet's History of the Reformation, Part II. B. I.

Strype's Annals, chap. xxxix. "The first Book of HOMILIES the Church of *England* had enjoyed ever since the year 1547, abating the five hard years of Queen *Mary's* reign: and at the end of that Book a second volume was promised. Which this year 1564 came among the curates and ministers of the parishes; to be read (as the first Book) every Sunday and Holy-day, when there were no Sermons, through the inability of the curates. For though this second volume were printed the year before, and finished the year before that, yet all the Churches hardly came to be fully supplied with them till this year, as I find by a journal of a minister of *London* of that time. . . . Upon what subjects the second Book of Homilies should treat, the titles at the end of the first declared: yet upon divers of them there be no Homilies at all; as against *Covetousness, Anger, Envy, and Malice*. But to make amends there be some other Homilies added: and in the year 1569, on account of the Popish Rebellion in the North, were six other Homilies framed and joined against *Disobedience* and *Wilful Rebellion*, with a Prayer for the Queen, and a Thanksgiving for the restoring Peace and Quietness upon the ceasing thereof."

Strype's Life of Archbishop Parker, Book II. chap. iii. "In this year" (1560) "was the first Book of Homilies first re-printed, containing twelve Sermons, after they had been, by the Queen's order, diligently looked over and perused by her divines: and added at the end of the said quarto edition of the Book of Common Prayer."

fact, that of short treatises upon the principal points of Christian obligation, incapable of abridgement without injury, and yet too long for insertion in their entire state. It has, therefore, been thought preferable merely to refer in each chapter to those which are written on the subject of it, or touch upon it incidentally. Much accession of strength might be obtained from the Homilies, if it were the Author's object to argue any of the points of disputable nature: it were easy to shew by such a comparison as is here instituted, that whenever the language of these excellent and edifying discourses, appears to be at all at variance with the tone preserved throughout the public and private writings of the authors of them, it is not to be attributed to any vacillation of principle, but to the different purpose for which they were composed. Phrases much more strong than are to be found in the cautious wording of the Articles and Liturgy—or in the Catechisms put forth expressly for instruction in religious truth, and adopted by the highest authorities in the Church—such strong phrases are occasionally to be met with in the Homilies, which, if separated from the lectures in which they stand, might be misunderstood, and might mislead the unwary reader. The Homilies are less capable of being partially quoted, with profit, than almost any other work of equal interest and authority, for they do not consist of disconnected paragraphs and insulated aphorisms, but in general preserve the thread of their argument

unbroken to the end. Some of them, especially those understood to have been written by Archbishop Cranmer, are fine expositions of Christianity, and instructive lessons of piety and virtue. There is no danger of their creating doubts in the minds of those who read them attentively and thoroughly, for the purpose of ascertaining how far any particular doctrine was carried by the Reformers; if, whenever a questionable expression occur, it be at once tried by the test of consistency with the Liturgy, and be so interpreted as to accord with it,—allowing, as allowance always must be made, for the circumstances of the times in which the Homilies were published, and for the necessity of opposing the particular errors and vices, which then prevailed, with more than usual energy and force. The Article which confirms the authority of the Homilies*, seems to allude to their particular fitness for the times in which they were published, though it is not to be supposed, exclusively; for “godly and wholesome doctrine” must assuredly be valuable in all ages.

* Art. xxxv. *Of the Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers, diligently and distinctly, that they may be understood of the people,

The First Book of Homilies was put out in the year 1547 or 1548, the first-fruits of the reign of Edward VI. The three Homilies on Salvation, Faith, and Good-works, may without hesitation be attributed to Archbishop Cranmer*, and have therefore the sanction of his name, which, as he was the principal promoter and agent of the Reformation in this country, is of no trifling importance; but, besides this, they are distinguished and recommended by their own intrinsic excellence.

Of the Names of the Homilies.

- | | |
|--|---|
| 1. Of the right Use of the Church. | 10. Of the reverend Estimation of God's Word. |
| 2. Against Peril of Idolatry. | 11. Of Alms-doing. |
| 3. Of repairing and keeping clean of Churches. | 12. Of the Nativity of Christ. |
| 4. Of Good Works: first of Fasting. | 13. Of the Passion of Christ. |
| 5. Against Gluttony and Drunkenness. | 14. Of the Resurrection of Christ. |
| 6. Against Excess of Apparel. | 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 7. Of Prayer. | 16. Of the Gifts of the Holy Ghost. |
| 8. Of the Place and Time of Prayer. | 17. For the Rogation-Days. |
| 9. That Common Prayer and Sacraments ought to be ministered in a known Tongue. | 18. Of the State of Matrimony. |
| | 19. Of Repentance. |
| | 20. Against Idleness. |
| | 21. Against Rebellion. |

* Todd, on Original Sin, &c. *Introd.* p. x—xiv.

The First Book, with some verbal alterations, was re-published with the Second appended to it in 1562, the fourth of Queen Elizabeth ; and both were confirmed by the Articles agreed upon by the Archbishops and Bishops of both provinces in the same year, ratified in 1571, and finally approved and subscribed in 1604, as sent, for the purpose, by King James I. to Convocation.

Second only in rank to the Liturgy, Articles, and Homilies, established by law, and acknowledged as the formal declarations of the Church of England, are the works of the first Reformers, and of other learned divines, which have received the sanction of the civil and ecclesiastical authorities of the land, and have derived additional influence from the character and station of the writers. To such works as these no subscription is, indeed, required ; it is not obligatory on any one to accept them as a Rule of Faith : but yet few will refuse to consider them as very valuable auxiliaries in the interpretation of those tests of conformity which are imposed, and to which consent is still demanded ; for none can deny, that they were expressive of the sense of the Church at the periods at which they severally received the sanction of the two great representative assemblies, Parliament and Convocation. And as the standard remains the same, or nearly the same, as it was at first erected,—that which was the true meaning of the Church, in the reigns of Edward and Elizabeth, must unquestionably have been equally true in those

of James I. and Charles II. (by whom only some unimportant alterations and small additions were made to the Book of Common Prayer ;) and must still continue to be the true meaning, as no authorized change has taken place since 1662, in the reign of George IV.

In the documents, which have been selected for the purpose of illustrating the present work, there is, doubtless, a disparity in point of authority, as they were more or less avowed to be declaratory of the sentiments of the Church : yet as all the early writings were either the productions, or edited under the auspices and supervision, of Archbishop Cranmer, and the later ones accredited by the approbation of Archbishop Parker, and of the great body of the Clergy, had they received no more formal sanction, they would be entitled to high consideration, as the best evidence to be obtained of the real public opinions of the Church collectively, however much some of her sons might individually dissent from them.

The Author might have gone further back into ecclesiastical history than he has done ; he might have made extracts from the very first public acts, which bespoke a tendency to the reformation of religion in this country. Among the chief of which are these : “ * Articles devised by

* STRYPE'S MEMORIALS OF CRANMER. B. I. ch. x.

“ But notwithstanding these discouragements, (opposition from the Popish Clergy) which were thrown in, probably, to hinder his good designs, the Archbishop

the King's Highness, to stable Christian Quietness and Unity among the People," with a Pre-
vigorously prosecuted a Reformation at this Convocation (in 1536). Where, assisted by Crumwel, the King's vicar-general, he earnestly laboured for the redress of several abuses and errors in the English Church. And that not without good success at length. For after much deliberation among the Clergy there assembled, and much opposition too, he got a book of divers good Articles to that purpose, to be agreed upon and subscribed." In the succeeding chapter, the biographer of the Archbishop says, "Now, though I do not find the King went so far, as that it should be enjoined on all the Clergy to own the Articles of this book, by their own hands subscribed, yet he published and recommended them to all his loving subjects in general, to accept and repute them to be agreeable to God's laws, and proper for the establishment of peace and concord." He thus concludes the chapter: "Let not any be offended herewith (the admixture of error with truth) but let him rather take notice, what a great deal of Gospel doctrine here came to light, and not only so, but was owned and propounded by authority to be believed and practised. The sun of truth was now but rising, and breaking through the thick mists of that idolatry, superstition, and ignorance, that had so long prevailed in this nation and the rest of the world, and was not yet advanced to its meridian brightness."

Fuller, in his "Church History of Britian," B. V. p. 213, gives these Articles at length, or as he denominates them, "The Medley Religion passed in this Convocation, and confirmed with Royal Assent." The subjects of them are—"The principal Articles concerning our Faith—The Sacrament of Baptism—The Sacrament of Penance—The Sacrament of the Altar—Justification—Articles concerning the laudable Ceremonies used in the Church of Christ; and first of Images—of Honouring of Saints—of Praying to Saints—of Rites and Ceremonies—of Purgatory."

knowledge and being a man of letters, he was
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 ving been signed by the British Govern-
 shops, eight. He was a man of letters,
 vinity and Law.

Styke's Memoirs: The Life of John Styke, Esq. by John Styke, Esq. 1794. 8vo. 1s. 6d. The Memoirs of John Styke, Esq. by John Styke, Esq. 1794. 8vo. 1s. 6d.

Bishop's Book, in 1537. " * Certain Articles of Christian doctrine for the Church of England," in 1540. These, through the fostering care of Cranmer, kept alive the pure seed of the Gospel, first sown by the hand of Providence, notwithstanding the Papal errors which remained to check it in its growth, and the violent hostility of the Papal Bishops, who continually strove to pluck it up, and cast it forth out of the land.

It has been with some hesitation, that the Author has refrained from quoting a work, which came out in the year 1543, under the King's

* Strype's Memorials, Vol. I. B. I. ch. 48. " In the year 1540 the King granted a commission (and got it confirmed by Act of Parliament,) to several Bishops and other Divines, to examine the doctrines and ceremonies then retained in the Church. Some of them were to draw up an exposition of such things as were necessary for the Institution of a Christian Man. And others to examine what ceremonies should be retained, and what was the use of them.....The matters of faith, some whereof I shall set before the reader, were drawn up as a form of doctrine, which should be esteemed as the public judgment, and the professed doctrine of the Church of England. As is plain from the phrases used in these writings, viz. *Docemus*: Credimus. We teach; We believe. Some of these I meet with in the Cotton Library. Which I have digested into six Articles. I. Of the Church. II. Of Institution. III. Of the Eucharist. IV. Of Baptism. V. Of Penance. VI. Of the Use of the Sacraments. Which may all be seen at length in the *Appendix*, (Num. CXII.) Under this title which I have prefixed to them, *Quidam Doctrinæ Christianæ Articuli pro Ecclesiæ Anglicanæ.*"

rged, and required the subject will be written
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book, considering the small advance which had yet been made in the establishment of the reformed tenets; and a very valuable one, as containing, together with some alloy, a mass of the purest Protestant divinity.

Upon the whole, however, it has been deemed now was called, that is, *The Erudition of any Christian Man*, spoken of before." The Archbishop wrote some Annotations on a corrected copy of the work; or, as they are called by himself, "*Animadversions upon the King's Book*," which are still preserved, but it does not appear that all his suggestions were adopted.

Chap. xxv. "By the Act above-mentioned, the generality of the people were restrained from reading the Holy Scriptures. But in lieu of it was set forth by the King and his Clergy, in the year 1543, a doctrine for all his subjects to use and follow; which was the book above said: and all books that were contrary to it, were by authority of Parliament condemned."

The Archbishop introduced and countenanced it in his diocese, on account of this authority, and of the good things in it, although there were others "foisted in," by the Bishop of Winchester, which he did not approve.

Strype's Memorials, Vol. I. B. I. ch. 1. "Another Session of a former Convocation began April 20, 1543. Now they were concerned, as it seems, on a diligent review of a former good book, called, *The Institution of a Christian Man*..... This produced a second edition, enlarged, of the *Institution*, and was called, *A necessary Doctrine and Erudition of a Christian Man*. And this year (1543) it came forth, in print, with many alterations and additions, by a special commission from the King to Archbishop Cranmer, and divers other learned Bishops, and other Divines."

"This book was received in the Parliament that sat this year, as the Lord *Herbert* shews."

more advisable to avoid the objection, without discussing its validity, which might be made to any public work put forth during the reign of Henry VIII., namely, that all publications issuing from the press, under the royal authority, were subject to the jealous supervision of a Prince, who more cordially opposed the Papal power, than the doctrinal corruptions of the Roman Catholic religion, and that therefore no such book can be properly esteemed a Protestant work till after the accession of Edward VI.

The first document from which extracts are taken, is the first, in point of date, which we find after the accession of Edward VI.; when there was no longer any obstacle to the free dissemination of Anti-Catholic opinions; when Cranmer, with his colleagues, was set at liberty to prosecute the great and glorious work in which he was engaged, and which he had hitherto been compelled to pursue with the utmost caution, beset, as he was, with difficulties and enemies, and harassed by his royal master's fickleness.

THE SUM AND CONTENT OF THE HOLY SCRIPTURE * was prefixed to some of the early

* The copy from which the "Extracts" are transcribed, is printed in a very useful collection of the Works of the Reformers, entitled, "The Fathers of the English Church," and is said to be taken from Becke's Bible, of 1549. It has been collated with the "Sum and Content," in a copy of Cranmer's Bible, and found to vary in only a few very trifling instances.

English Translations of the Bible, and among others to the edition which was revised by Cranmer, and bore his name, and was afterwards reprinted and used in churches by authority, in the reigns of Edward VI. and Elizabeth. This Bible may be considered as one of the foundation-stones of the Reformation, being the first publicly used by royal authority; and, though published by order of Henry VIII., being free, both in the translation, and in the preliminary discourses, from the errors of Popery, which were not expunged from other works of the same period. As such it remained unaltered, when the great Prelate, to whose judgment the publication had been originally entrusted, was at liberty to revise and alter it, if he had thought it requisite. This "Sum and Content," adopted by Cranmer, from the English Bible, of 1537, called Matthews's Bible, may therefore be classed among the public declarations of Edward's reign; as well as the

PREFACE OR PROLOGUE*, which is ex-

* See Lewis's History of the several Translations of the Bible, p. 122. 134.

Strype's Mem. of Cranmer, B. I. ch. xxi. "And so at length in this year, 1540, they successfully printed off the Bible of the largest volume: and after there were sundry other impressions also.

To this impression of the Bible, that came forth in these troublous times, and through extraordinary opposition, the King gave countenance, commanding the buying and

pressly ascribed to Cranmer himself, and which first appeared in the edition of Cranmer's Bible printed by Whitchurch in 1540. These two short treatises have been quoted, as curious specimens of the progress which had been made in the promulgation of the Protestant Faith under Henry's wavering auspices. They were perfect enough to retain their place and authority under Edward's more decided patronage.

But the first work which came to light after the accession of the young Prince, was ERASMUS'S PARAPHRASE OF THE NEW TESTAMENT*, a

setting it up. For as it had been printed about three years before; and Crumwell, the King's Vicar-General, in his Injunctions in the King's name, had order'd all incumbents of Livings to provide one, and to set it up publicly in their Churches: so this year the King, by his Proclamation in the month of May, did again command that this Bible of the largest volume should be provided by the Curates and Parishioners of every Parish, and set up in their Churches."

* Strype's Memorials, Vol. I. B. I. ch. v. "The *Paraphrase* of *Erasmus* upon the Four *Gospels* and the *Acts* was now (1547) printed in English, (for the other parts of the New Testament were not yet finished,) having been translated by the procurement and charge of that pious good Lady, *Katherine Par*, Queen Dowager; for the helping of the ignorant multitude towards more knowledge of the Holy Scriptures, and of their duty towards God and their neighbours."

"The putting of this *Paraphrase* into English was undertaken before King HENRY's death, For in 1545, *Udal* had finished his translation upon *Luke*, and dedicated it to

most timely and effectual aid in the diffusion of Christian knowledge and a right understanding of the Scriptures. Admirable for its perspicuity and for the theological learning which it displays, it is still to be considered as a most valuable expositor and assistant in the study of the Scriptures. When it was published it bore the highest sanction which could be attached to it, and doubtless contributed in a very eminent degree to subvert the power of Popery in this kingdom. It has not however been quoted in the following pages, because it is not adapted to them. A Paraphrase to be used at all, must have been transcribed too largely for the limits of this work, and after all would not have been so explicit, probably, as the Catechisms which have been employed.

Within a year after the publication of this Book, and of the first Book of Homilies, was edited one

Queen *Katherin*. Which makes me suppose these Paraphrases were countenanced by that King, and had been set forth by his order if he had lived."

"The whole Paraphrase upon the New Testament was printed at least twice under King EDWARD. The first edition was, as was said, about 1547. Which was only of the *Gospels* and the *Acts*. The rest of the New Testament was not so ready for the press, and came not forth till about 1549. The second impression was in the year 1552. Both printed by *Edw. Whitchurch*. The Paraphrase upon the Gospels was ushered in with three Epistles; all composed by *Udal*: one to the King, another to Queen *Katherin*, and the third to the Reader. The Paraphrase upon the Epistles, containing the second volume, was dedicated also to the King by Miles Coverdale."

of very unequivocal character and of great authority*.

CRANMER'S CATECHISM †, actually entitled

* Of this book there is more than one edition. The Author's copy is dated 1548, and it is evidently a revised and corrected edition of one which he has seen, probably of the same year, but having the date torn out. There are some important corrections in the later impression.

† Strype's Mem. of Cranmer, B. II. ch. v. "This year the Archbishop put forth a very useful Catechism, intituled, *A Short Instruction to Christian Religion, for the singular Profit of Children and Young People*. This Catechism went not by way of Question and Answer, but contained an easy Exposition of the Ten Commandments, the Creed, the Lord's Prayer, and the two Sacraments. The First and Second Commandments were put together as one, and the whole recital of the Second omitted, according to the use in those times. But that Commandment is explained under the First. The substance of this book is grave, serious, and sound doctrine. It is said in the title-page, *to be overseen and corrected by the Archbishop*. Indeed it was a Catechism wrote originally in the German language, for the use of the younger sort in Norinberg; translated into Latin by *Justus Jonas*, junior, who now was entertained by the Archbishop in his family; and thence turned into our vulgar tongue by the said Archbishop, or his special order. But 'tis certain, so great a hand he had therein, that in the Archbishop's first book of the Sacrament, he said, that it was *translated by himself and set forth*."

Strype's Memorials, B. I. ch. v. "To these Church Books I add a Catechism, set forth not only by the Archbishop's authority, but in his own name, in 1547: it bore this title, *A Short Instruction into the Christian Religion; for the singular Commoditie and Profite of Children and Young People*. Set forth by the Most Reverend Father in

"Catechismus, that is to say, a Shorte Instruction into Christian Religion, for the synguler Commoditie and Profyte of Children and Young People, set forth by the Mooste Reverende Father in God, Thomas, Archbishop of Canterbury, Primate of all Englande and Metropolitane," printed in 1548, was expressly dedicated to the King in a preliminary Epistle, in which the Prelate, having pointed out the duty and benefit of instructing the rising generation in "the Commandments of Almighty God, the Articles of the Christian Faith, and the Lord's Prayer"—"for," says he, "doubtless in these three points is shortly and plainly included the necessary knowledge of the whole sum of Christ's religion, and of all things appertaining unto everlasting life"—

God, Thomas, Archbysshoppe of Canterbury. This book is but a translation out of *Latin*, made by a Lutheran Author; but there be additions in the *English*, as accommodated to the *English Church*, which were not in the *Latin*, but put in, as it seems, by the Archbishop: particularly the whole second Sermon (as it is called) on the First Commandment (more truly the Second) about *Images*.

"This Catechism, towards the latter end of King EDWARD's reign, was printed again, and had the approbation of a Convocation."

Burnet's *History of the Reformation*, Part II. B. I. 1548. "The next thing Cranmer set about was, the publishing of a Catechism, or large Instruction of Young Persons in the Grounds of the Christian Religion. In it he reckons the two first Commandments but one, though he says many of the ancients divided them in two. But the division was of no great consequence, so no part of the Decalogue were suppressed by the Church."

concludes thus, "which thing;" (the improvement of both young and old in religious knowledge) "I assuredly hope shall come to pass, if it would please your Highness to suffer this little book by me offered unto your Majesty to be read, taught, and learned of the children of your most loving subjects, in whom is great hope of all grace, godliness, and virtue."

This Catechism, though not acknowledged by any public act of the Legislature, claims every attention on account of its editor, of its patron, and of the circumstances under which it was published, on account too of its having received the approbation of Convocation, but not less on account of its own merit. Plain and explanatory, it is not only calculated to convey the rudiments of Christianity to the young and the uneducated, but also to furnish much valuable admonition to all ages and classes, as well as information to the theological student. It was not, indeed, Cranmer's original composition, but was translated and altered by him from a Lutheran Catechism. Yet, whatever might be its origin, it is sufficient for its admission here, that it was "set forth" by Cranmer under the implied sanction of the King; that it was afterwards approved by the clergy; and that it harmonizes with the principles established in the public acts of the reign.

It will be observed, that the custom which formerly obtained of uniting the two first Commandments, and dividing the last one into two, is preserved in the Chapters on the Decalogue. This

arrangement is left to stand in the Extracts, as it does in the original; because it does not materially affect any point of doctrine, is at once corrected by the eye, and is essential to the literal accuracy of the transcript.

EDWARD THE SIXTH'S CATECHISM*, entitled, "A Short Catechisme or Playne Instruction, conteynynge the Summe of Christian Learninge, sett fourth by the King's Maiesties Authoritie, for all Scholemaisters to teach,"—received

* Strype's Memorials, Vol. II. B. II. ch. xv. "A *Catechism* for the Instruction of Children in the Fundamentals of true Religion passed the said Synod: but who was the author, was not known in those days." Cranmer and Ridley assented to it in Convocation, but Ridley denied that he was the author when it was attributed to him.

Strype's proceeds thus. "What I have to say more of this Catechism is, that it seems to have been published in *English*, as well as in *Latin*, that John Day printed it, and licensed to come abroad 1552..... But it was not printed before 1553. And the reason it was so long between the licence and the publication, (half a year and more,) I conjecture was, because it was thought fit to have the allowance first of the Convocation, for the giving it the greater countenance and authority. It was certainly writ by Alexander Noel, as I find by comparing Noel's Catechism and this together. The Collocutus are in both Catechisms the same, *viz. Magister and Auditor*. And in other places, the very same questions and answers are given verbatim; only Noel's Catechism, published under Queen *Elizabeth*, is much larger. In *May* the next year, *viz. 1553*, the Council sent their Letters abroad in behalf of this Catechism, enjoining it to be taught to scholars, as the ground and foundation of their learning, as it is expressed in the *Warrant Book*."

the sanction of Convocation at the same time (in 1552) with the Forty-two Articles, and in 1553 it was published in one volume with them by the Royal Authority. Prefixed to it is "AN INJUNCTION given by the King our Sovereign Lord His Most Excellent Majesty, to all Schoolmasters and Teachers of Youth within all His Grace's Realm and Dominions, for authorizing and establishing the use of this Catechism*." This Catechism then, bearing the stamp of the highest authority, and assented to by Convocation, is carefully to be perused by the serious inquirer into the real state of religious opinion at the termination of Edward's reign. It is brief, but clear and forcible in its expositions; and is therefore every way fitted for the use made of it in these volumes. Whether the author of it were Dean Nowell or Dr. Poynt, Bishop of Winchester, which has been contested, it is more than probable that Archbishop Cranmer had a great share both in preparing it for public use and in procuring its adoption by the King. It is not constructed so much upon the same plan with the Church Catechism, which had been introduced into both the first and second editions of the Book of Common Prayer before the publication of this much larger summary, as to warrant the conclusion that they were both by the same hand,—still less, as Archbishop Wake supposes, that the model of the Church Catechism was laid in this.

* Todd on Original Sin, &c. *Introd.* xxiii.

It is scarcely necessary to say, that during the fearful reign of Mary no public act took place in furtherance of Protestant Christianity; unless, indeed, it were the martyrdom of those holy men, who, having in their lives, through evil report and good report, held fast the faith, now suffered for its defence, and shed their blood in confirmation of their own sincerity and devotedness to the truth,—thus adding strength to the cause by inspiring others with fortitude and zeal, though the Church was by their death deprived of the inestimable support of their piety and talents.

When, however, at the accession of Elizabeth the Common Prayer-Book of Edward, and a revised edition of his Articles were restored to the Church, and the Roman Catholic ascendancy was subdued, measures were speedily taken to publish to the Christian world not only the grounds on which England had seceded from the Romish Communion, but also the real state of religious belief in which she then stood, and by which she desired to be judged. Of the nature of a manifesto composed for these purposes was

JEWELL'S APOLOGY*, entitled in the original

* Strype's Annals, ch. xxv. "And as an handmaid to the Holy Bible, this year also (1562) Bishop *Jewel's Latin Apology* was first printed, though written the year before. Which book was approved by the allowance and authority of the Queen, and published by the consent of the Bishops and others."

"This book was entituled, in *English*, *An Apology or Answer in Defence of the Church of England: with a brief*

Latin, "*Apologia Ecclesiæ Anglicanæ. Authore Joanne Juello, Episcopo Sarisburiensi.*" It was

and plain Declaration of the true Religion professed and used in the same.....

"Of what esteem and reputation it was in the Church of *England* in these times, appears by a State-book set forth the year after; 'I refer you to the *Apology*, which our Church hath placed openly before the eyes of the whole Christian world, as the common and certain pledge of our religion.' So that it was written upon a State account by the common advice and consultation, no doubt, of the College of Divines that were then met about Reformation of the Church.....It was composed and written by this reverend father as the public confession of the Catholick and Christian Faith of all Englishmen... And it is so composed, that the first part is an illustration of the true doctrine, and a paraphrastical exposition of the Twelve Articles of the Christian Faith. The second a succinct and solid reprehension of objections. If the order of the book be regarded, nothing could be more distinct; if the perspicuity, nothing more clear; if the style, nothing more terse; if the words, nothing more eloquent; if the manner, nothing more nervous."

"This famous *Apology* was soon after translated into proper *English* by a very learned Lady, (the Lady Bacon,) and published for common use, which we shall mention under the year 1564. There was also another *English* translation of the *Apology* before this, done by the said Lady, came forth, viz. this year, 1562."

Strype gives much the same account of the "*Apology*" as the above, in his *Life of Parker*, Book II. ch. v.

In Book II. ch. xxv. he says, "This year came forth, by the Archbishop's order, being printed by *Reginald Wolf*, Bishop *Jewel's Apology* for the Church of England, translated into English by the Lady *Ann Bacon*, wife to Sir *Nicholas Bacon*, Lord Keeper of the Great Seal. After she

entitled, "Catechismus, sive Prima Institutio Disciplinæ Pietatis Christianæ Latine expli-

he dedicated to the said Secretary who set him on work. And the Clergy of the Convocation thought fit to peruse it, and having well considered it, and making some corrections, gave it a more public character, as proceeding from them, and so allowing and approving the use of it. In the 22d Session of this Convocation, the Prolocutor, with *Sampson* and *Day* attending him, presented it to the upper house, as unanimously consented to by those of the lower. This taking up time, it was somewhat longer before the Dean could send it again to the said Secretary's hands....

This Catechism lay in *Cecil's* hand for above a year, and then was returned to *Nowell* again, with some learned man's notes, remaining with him till 1570, and then it was called for again by both Archbishops, in order to the publishing of it, and by *Cecil's* consent, (to whom it was dedicated before) being dedicated now by the Author to the two Archbishops, and the Bishop of London by name, and to all the rest of the Bishops, it was printed: and printed again 1572, and again 1578, bearing this title, *Christianæ Pietatis prima Institutio, ad usum Scholarum Latine scripta*. This Catechism was translated also by the same Dean's procurement into *English* and *Greek*, for the use also of young learners.

This Catechism seems to be the same with that set forth a month or two before King *Edward's* death, and licensed and recommended by the said King's letter set before it.....

Yet not so the same, but that now in the Convocation, 1562, it had undergone divers and great alterations:..... "Let me add that many years after, concerning this Catechism, thus it was writ by a great Bishop," (Cooper, in 1589,) "in answer to *Martin Marprelate*, 'For a Catechism, I refer them to that which was made by the learned and

cata. Authore Alexandro Noello." This was written, as the Dean himself asserts, in his dedicatory address to the Archbishops and Bishops, with not less careful attention to the Latinity, than to the doctrine, in order that the youth, for whose benefit it was especially composed,

godly man, Mr. Nowell, Dean of *St. Paul's*, received and allowed by the Church of *England*, and very fully grounded and established upon the word of God. There may you see all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of Rome rejected.'"

Of Dean Nowell's biography, it is said in the same work, chap. xvi. "This eminently pious and learned Dean, (Dr. May,) was succeeded by another eminently pious and learned man, *Alex. Nowell*, D.D. He was under King Edward, Schoolmaster of *Westminster*, and Prebendary of that Church, and an allowed preacher by licence from that King: under Queen Mary an exile: and of the ancient family of the Nowells, of *Lancashire*.....He was forty-two years Dean, and died at ninety, when neither the eyes of his mind, nor of his body, were yet grown dim: dying anno. 1601, *February 13.*"

See also Strype's *Life of Parker*, B. IV. ch. iii.

"There wanted now nothing but a shorter Catechism, for the use of the younger sort of scholars; which the Dean, in his epistle to the Bishops, promised to draw up, contracting this longer one. And thus the Church was at length furnished, by the Archbishop's furtherance and care, with this good and needful work. This Catechism was printed again in the year 1572; and in *Greek* and *Latin*, 1573; and so from time to time had many impressions: and was used a long time in all schools, even to our days. And pity it is, it is now so disused."

might obtain an acquaintance with pure classical language, as well from books of Christian piety, as from the profane, fictitious, sometimes impious and impure fables of the poets. This larger Catechism was translated by Dean Nowell's nephew, T. Norton, and printed by John Day, in 1571, with the title, "A Catechism, or First Instruction and Learning of Christian Religion."

This work of the Dean of St. Paul's will be found, upon comparison, to be framed altogether on the model—to be in fact an enlargement—of the "Short Catechism" of Edward VI. It had been received and approved, it appears, in Convocation of the lower house, in 1562; but having been returned into the Dean's hands, for fair transcription, its presentation to the upper house was delayed so long as till the year 1570, when it was called for by the Archbishops, and published with a dedication to them. It was reprinted more than once.

Besides this Catechism, Nowell published, in the year 1572, a smaller one, an abridgement of the larger above-mentioned work, the translation of which is called, "A Catechism, or Institution of Christian Religion, to be learned of all Youth, next after the Short Catechism appointed in the Book of Common Prayer." This one, and not the larger, as affirmed by Strype, was dedicated to the two Archbishops, and the Bishop of London, Parker, Grindal, and Sandys, by name.

The Church Catechism was also translated by

this learned and industrious Divine, for the use of younger scholars*.

“ The which three Catechisms (as he himself declares his object in the dedication prefixed to the middle Catechism,) being purely translated into the Latin tongue, may not only serve young beginners, or more forward scholars in the grammar-schools to the same uses, and to the learning of true religion, and the right use of the Latin speech with one labour; but the last also might seem not unprofitable unto many ecclesiastical ministers for divers good purposes.”

It is from the first of these Catechisms, as be-

* It is probable that this Translation of the Church Catechism into Latin, was somewhat, though but little, amplified by the Dean; for there is a short English Catechism, which appears to have been re-translated from it, of a fragment of which the Author has been favoured with a sight. The imperfect part contains an Exposition of the Sacraments from which that portion of the Church Catechism, which was added in 1601, seems to be an abridgement. The questions and answers being extremely similar throughout; in some places identically the same. It is followed by some “ Godlie graces to be said before and after meate;” at the end of which stands this curious rhyme :

“ This little Catechism learn’d
by hart (for so it ought :)
The Primer next commanded is,
for children to be taught.”

Then follows an address “ To the Christian Reader;” which is dated, “ From my chamber, the xxiiid of Aprill, 1572. Thine in the Lord. Ed. De.”

The date of the edition is, “ 1582. Newli imprinted by the Assignees of John Daye.”

ing the most perfect work, and the one most fully explanatory upon all points of faith and practice, that the "Extracts" have been made. They have, indeed, been made so largely, as to leave little, if any matter behind, which might add to the illustration of the subjects treated of in the present work.

This liberal use of Dean Nowell's Catechism, it is presumed, will be amply justified by the opinions expressed by very competent judges of the value of the Catechism itself, and of the sanctions under which it was published. It had, according to Bishop Randolph *, "the express sanction of Convocation." "Jewell's Apology," he adds, "is an account of the grounds of our separation from the Church of Rome, as maintained after that separation had taken place: Nowell's Catechism, of the doctrines of the Church at the same period, when it had been restored and established under Queen Elizabeth. Both these works, as said before, were publicly received and allowed. They have also a claim to the attention of the reader, both for clearness of argument, and for elegance of language."

The last work referred to, is entitled, "**REFORMATIO LEGUM ECCLESIASTICARUM** †, ex

* *Enchiridion Theologicum*. Oxford, 1812. Preface, vi.

† *Strype's Life of Parker*, B. IV. ch. v. "In this Parliament (in 1571,) was the last effort, I think, to bring into practice in this realm, by authority of Parliament, a body of Ecclesiastical and Civil Laws, that had been

[illegible]

ad auctaque in hunc modum, atque nunc ad plenior^a ipsarum reformationem in lucem ædita." Printed by John Day, 1571. As it has never been entirely translated, the Latin title, or rather the beginning of it, has been retained in the annexed Extracts, to distinguish it from those works, which being originally in Latin, were contemporaneously translated.

It is sufficiently evident in the very title-page, that much presumptive authority, but no positive sanction, either of the Legislature, or of the Church, is to be ascribed to this very remarkable and important compilation. In the first place,

speech there mentioned this book, and propounded, that consideration should be had of it: And that Mr. Fox had taken pains about it, and printed it: Norton then and there producing it. And a committee was thereupon appointed for redress of sundry defects in religion. But, instead of reviewing and furthering the establishment of this excellent and elaborate book, the Parliament fell rather upon examining other matters of religion already established, which gave the Queen great offence."

Strype, in his Memorials, Vol. II. B. II. ch. viii. concludes an account of the commission issued for the Reformation of Ecclesiastical Laws, taken from Fox's Preface, in these words: "These commissioners finished at last this great work. And the King lived not long enough to get it enacted; and so it fell, and that great labour frustrated."

Burnet (History of the Reformation, Part II. B. I. in the year 1552,) after mentioning the circumstances above recited, gives a brief abstract of the contents of the work, according to the order of the titles under which it is arranged.

it may be presumed to contain not only the well-digested sentiments, on the points of doctrine and discipline which it embraces, of Cranmer, who is supposed to have been the first instigator and superintendant of it ; but the general opinion also of the heads of the Church in the two later reigns ; in the first of which it was revised, and in the second edited. That it never was constituted the authorized code of Ecclesiastical Law, is true ; but this circumstance, which is to be accounted for, does not detract from its peculiar value—that of being, in the chapters relative to doctrinal matters, an exposition and paraphrase, as it were, of the Articles, — written about the same period, and, most probably, by some of the same persons who were entrusted with the charge of drawing up the public formularies.

Fox, the martyrologist, was at length appointed the editor of this work, which had passed through so many hands, and had been so often on the eve of publication. In his Preface to the Reader, after alluding to the corruptions and misrule of the Papal power, and the happy abolition of the Pope's supremacy in this land by Henry VIII., he says, that that King not satisfied with nominal freedom, determined to give to his subjects entire liberty from Romish tyranny. That for this purpose, by decree of the King and Parliament, thirty-two men were chosen, eminent for skill and learning, who were to substitute new laws in the place of the Papal Canon, in the name, and by

the authority of the King. That this was not carried into effect, he attributes to a very probable cause, either the turbulence of the times, or the delay of those to whom the business was committed.

He goes on to say, that Edward VI., following his father's example, ardently pursued the task of reforming the Ecclesiastical Law, and that the affair was again entrusted, if not to the very same persons, at least to the same number, and of equal qualifications, partly consisting of Bishops, partly of other Divines, and partly of Lawyers of both branches, of common and ecclesiastical lawyers : eight in each class ;—that the work was then effected with equal facility and speed ; that the thirty-two commissioners were divided into four classes, so that two of each denomination being put together formed a class ; and the subject-matter referred to each, when finished by either class, was transmitted for approbation to the others. Thus, he adds, were these laws completed, under the supreme superintendence of Cranmer, and adorned by the learning and eloquence of Walter Haddon, with the assistance of Sir John Cheke.

Fox declares, that too great praise could not be given to Edward, nor to the learned men who compiled these statutes, which were accepted with general applause and approbation. “ Nor,” says he, “ is it to be doubted, that they would have received the sanction of Parliament, and have passed into active laws, if the life of the King

had been spared a little longer." "It was much to be lamented," he concludes, "that it did not then take place, and it is to be hoped, that what ~~was~~ unfortunately denied to the Church, through the premature death of the King, may be effected in the happier times of our most gracious Queen Elizabeth, in concurrence with the authority of Parliament, and the favourable suffrages of the learned."

Although this collection of statutes did not obtain the force and authority of law, they cannot be regarded, under the circumstances of their origin, without great respect. They will be found, if not perfectly corresponding in every syllable with the tenour of the authorized Articles and Formularies, yet to vary in so few instances, as not to diminish their value as a parallel and elucidation. In some cases, expressions which have been deemed of doubtful significancy, are here paraphrased so as to banish all doubt; and synonymous expressions often confirm the generally received sense of a passage, capable of more than one interpretation. For this reason, and because the work has not ever, to the Author's knowledge, been introduced to the English reader, except in the epitome of it given in Burnet's History of the Reformation, those few chapters are here subjoined, which are omitted in the regular course of the present work, in consequence of their not being required for illustration; which, together with those that are incorporated, make up the entire sum of the prin-

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- Of the Rules of Equity.*

Of the Holy Trinity and the Catholic Faith.

Of the Christian Faith, that it is to be embraced and professed by all. Chap. I.

Inasmuch as the regal power, and right of administering the laws are delegated to us by God, the foundation of our work is to be laid in the same God. Concerning whose nature, when it shall have been rightly and orderly determined, the provision to be made for the remaining laws will be a more easy matter—those laws, which we have sedulously prepared, for the purpose of establishing the true worship of God in our dominions, and of preserving the state of the Church. Wherefore, we will and order, that all men, to whom, in any manner, our authority pertains, should embrace and profess the Christian religion. Against which obligation they who offend in thought or deed, alienate God by their impiety. But we, who are servants of the Divine

cial sections, relative to doctrine; namely, those entitled—Of the Holy Trinity and the Catholic Faith,—Of Heresies,—and Of Sacraments. The references to the pages of this work, will point out where the intermediate chapters are introduced.

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Trinity, Jesus Christ our Lord and Saviour, and the Redemption of Man purchased by Him. To these, however, we think, that our faith ought not further to be tied down, than as they are confirmed by Holy Writ. For it is manifest, that some Councils have erred, and have decreed things at variance with each other, partly in matters of law, and partly also in faith. Councils are, indeed, to be regarded with honour and Christian reverence; but, at the same time, they are to be examined by the sacred, certain, and right rule of Scripture.

What is the Authority of the Holy Fathers.
Chap. 15.

Lastly, we consider, that the authority of the orthodox Fathers, is by no means to be despised, —for many things are spoken of them well and usefully. But we do not admit that the sacred Text is to be judged of by their opinion: for the sacred Writers themselves should be the one rule and standard of every Christian doctrine. Moreover, the Fathers themselves refuse to accept so much honour, often admonishing the reader, that he should allow their opinions and interpretations only so far as he considers them to agree with the inspired Writings. There remains, therefore, to them their own authority and due reverence, but their opinion, with regard to the sacred Writings, yields, and is subject to the truth and authority of these Scriptures themselves.

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ledge him as man; and feign that his body, being divinely assumed from heaven, and deposited in the virgin's womb, was simply produced by Mary. Some assert that the Word changed into the nature of flesh, before that it was received into heaven after death, again returned into the divine nature and was absorbed by it. Whose folly they imitate who attribute such extensiveness to the body of Christ, as to believe that all places and numbers are invested with it at all times. But if we confess this, we take away from Christ his human nature. For even as it is an attribute of the divine nature to pervade all things, so is it ever of the human to be circumscribed by limits. Some affirm that the same body is re-created again and again. All which errors are so to be corrected by the authority of the Holy Scriptures, that Christ shall be acknowledged as eternal God in his better nature, and equal with the Father; but in his human nature as having received a body circumscribed by its proper limits, made in time, neither more than once, nor of any other material than of the true and only substance of the Virgin Mary, and in the same manner as other human bodies.

CHAP.

6. Vol. ii. p. 43.
7. Vol. i. p. 137. ii. 301.
8. Vol. ii. p. 391.
9. Vol. ii. p. 207.
10. Vol. iii. 524.

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11. Vol. iii. 525.
12. Vol. i. p. 270. iii. 626.
13. Vol. iii. p. 212.
14. Vol. iii. 398.

Of Oaths, and Participation in the Lord's Supper. Chap. 15.

Moreover the Anabaptists do not admit the legitimate use of an oath,—in which respect they decide against the authority of the Scriptures and of the Old Testament especially, against the examples of the Fathers, of St. Paul and the Apostles, of Christ,—even of God himself, the oaths of whom are repeatedly mentioned in the Holy Scriptures. For this reason they separate themselves from the body of the Church; they refuse to come to the most holy table of the Lord, and say that they are kept from it by the wickedness either of the ministers or of other communicants; as if excommunication could be put in force against any one before the Church had passed the sentence; in which sentence it is pronounced, that he is to be avoided not less than as a heathen man and a publican.

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46. Vol. ii. p. 421. | 17. Vol. ii. 448. | 18. Vol. ii. 508.

Of Transubstantiation in the Eucharist, and the actual Conversion, as it is called, of the Body of Christ into Bread. Chap. 19.

A most dangerous error has crept in, respecting the Eucharist, amongst those who teach, preach, and contend, that by virtue of certain words which the minister mutters over the symbols of this Sacrament, the bread is converted (or as they themselves speak)—is transubstantiated into

the body of Christ, and in the same manner the wine into his blood : which doctrine unquestionably opposes the Sacred Writings, is inconsistent with the nature of a sacrament, and so degrades the true body of Christ that it either confines in it the divine nature, diffused throughout all space, or makes of it a spectre or machine. We will that this dream of papistical corruption be exploded, and that it should be acknowledged, that the true nature of bread and wine remains in the Eucharist, as the Holy Spirit bears witness in most intelligible language. Wherefore we permit that this Sacrament should neither be elevated nor carried about, nor preserved till the morrow, nor adored. In short, we attach no greater reverence to the Eucharist, than to Baptism, and the Word of God. We will that the symbols of bread and wine, except that they should retain their holy and scripturally established use in the Communion, should be held in no greater estimation than bread and wine possess in common use. Into a similar error do they fall who admit the substance of bread and wine to remain in the Eucharist, but think that by the form of consecration used by the minister, the true and natural body of Christ is added to and is mixed with the nature of the sacramental elements, and is concealed under them : so that, whether they be pious or impious, all who come to the Lord's Supper take the true and natural body of Christ, and his blood poured out together with the bread and wine. But the symbols of Sacraments do not really and substan-

tially (as it is said) include the things which they signify. Moreover, it is declared by the Holy Scriptures that Christ carried his human nature into heaven, nor will again descend with it upon earth, till the time of the last judgment. Besides, as this feigned presence of the natural body of Christ has no greater tendency to religious edification, than the presence of Christ which is perceived by faith; and indeed carries with it many inexplicable questions, as well as false and awful assertions, we will that this absurd doctrine by which the body and blood are naturally and substantially (as they say) present in the Eucharist, and are wholly included in it, should be abolished, because it is strange and foreign to the Sacred Scriptures,—contrary to the truth of the human nature which Christ assumed,—and very incompatible with the nature of a Sacrament;—lastly, because it is the source of many corruptions introduced into the Church of God.

CHAP. 20. Vol. iii. 281.

Of the Roman Church, and the Powers of the Roman Pontiff. Chap. 21.

Their madness also is to be restrained by the force of the laws, who think that the Roman Church is so founded on a rock that it has never erred nor can err: whereas many are its errors which might be mentioned in the remembrance of our ancestors, and be adduced even in this our age, partly in those things by which our life

should be regulated, and partly in those by which our faith should be established. Wherefore the ambition is not to be tolerated, who desire that the universal Church of the Christian world should be placed under the dominion of the Bishop of Rome alone. For we thus define a visible Church, that it is an assembly of faithful men in which the Holy Scripture is sincerely taught, and the Sacraments, in all their essential parts, are administered according to Christ's institution.

CHAP. 22. Vol. ii. 76.

Epilogue.

A great collection of other heresies might be alluded to; but we are willing to mention at present only those which are most prevalent in the Church in these our times: all the faithful bearing witness in the name of God and of our Lord Jesus Christ, that from these most pestilent opinions they are far removed; and we earnestly urge those who administer in the State and the Church, that they should do their utmost to pluck out and utterly extirpate these heresies from our kingdom.

Of Sacraments.

CHAP.

1. Vol. ii. p. 449.
2. Vol. ii. p. 449.
3. Vol. ii. p. 504.
4. Vol. ii. p. 548.
5. Vol. ii. p. 550.

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6. Vol. ii. p. 421.
 7. Vol. iii. 282.
 8. Vol. ii. p. 505.
 9. Vol. iii. p. 213.
 10. Vol. iii. 485.
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Having now placed before the Reader the brief history of those works of the Reformers, which the Author has esteemed most worthy of observation and comparison, and having pointed out the degree of credit and authority which are to be attached to each, he feels confident that he has furnished a sufficient standard by which to decide upon the utility and expediency of the present endeavour, to render them familiar to the Christian student. He trusts that he has done from the best of testimony, that of the writers themselves, that there is no material disagreement between them—that all have been actuated by the same spirit, and have approved the same doctrines, as those which are recognized in the authorized Confessions of the Church of England at the present hour; that the purest Christianity pervades all the public acts of the Church, and the accredited publications of the eminent individuals, to whom the reforming and establishing of the faith and discipline of the Church, has, at different periods, been confided.

It remains only, to write a notice for the perusal of the Author, in aid for the convenience of the theological student, and for the gratification of all who may wish to possess a complete collection of that great instrument from which we are to trace out, and be instructed by the words, of many of our Articles of Faith—the CONFESIONS OF ASSEMBLY. This must remain

be said in honour of this noble effort in the cause of true religion—the first in point of date, and perhaps too the first in excellence, of all the Protestant Confessions which were put forth between the years 1530 and 1586. Our own Reformers never, as it would seem, lost sight of the sound principles on which it was composed, while engaged in the arduous task of preparing a national Confession for the Church of England.

To MELANCTHON, the pious, the learned, the amiable Author of the Augustan Confession, our Reformers appear to have been indebted for much more than is generally supposed. They do not hesitate to express their ideas in whole pages taken from his writings, word for word : and in their public declarations the Augustan and Saxon Confessions, of both of which he was the Author, are no less freely adopted. They, indeed, followed no man servilely ; they sought out their tenets in the infallible Word of God ; but in their interpretation of the Divine Scriptures, and in their application of them, they but seldom differed from Melancthon. The mind of Melancthon, which was supereminently adorned by all the mild and engaging characteristics of a true disciple of the meek and lowly Jesus, and which in this respect distinguished him from his great compeers Luther and Calvin, seems to have shed its benignant influence over the deliberations of our martyrs, and his language to have been, almost insensibly, made their own. Our Church is not, indeed, tied down to the teaching of any human

master, however celebrated as a champion of the Protestant Faith,—it accepts no name, as indicative of any peculiar doctrines—it is simply scriptural: but if it were to acknowledge its obligations to any one individual rather than another, it would surely be to him with whom it most entirely symbolizes—it would not be disgraced by being denominated *Melancthonian*.

The Confession of Augsburg, otherwise called the Augustan Confession, was presented to the Emperor Charles the Fifth at the memorable Diet of Augsburg, by the noble Protestants of Germany, in the year 1530. It was written in the German language, but translated and published the same year in Latin. In 1538 this Confession was revised and somewhat enlarged, in order to be presented to the Diet at Worms.

Both versions are given,—the latter being placed between crotchets to distinguish it—wherever there is any variation between them, in order that it may be seen in what respects the latter is explanatory of the former; and they have both been carefully collated with the Latin copies contained in the edition of Melancthon's works published in 1601.

Augsburg Confession.

I.

THE Churches with common consent among us do teach, that the Decree of the Nicene Council concerning the unity of the Divine Essence, and of the Three Persons, is true, and without all doubt to be believed: to wit, that there is one Divine Essence, which is called, and is God, eternal, without body, indivisible, of infinite power, wisdom, and goodness, the Creator and Preserver of all things, visible and invisible: and yet that there be Three Persons, of the same essence and power, which also are co-eternal, the Father, the Son, and the Holy Ghost. And they use the name of Person in that signification, in which the ecclesiastical writers have used it in this cause, to signify not a part or quality in another, but that which properly subsisteth.

They condemn all heresies sprung up against this Article, as the Manichees, who set down two beginnings, good and evil: they do in like sort condemn the Valentinians, Arians, Eunomians, Mahometists, and all such like. They condemn also the Samosatenes, old and new, who when they earnestly contend that there is but one Person, do craftily and wickedly dally, after the manner of rhetoricians, about the

Word and the Holy Ghost, that they are not distinct Persons, but that the Word signifieth a vocal word, and the Spirit a motion created in things.

II.

Also they teach that after Adam's fall, all men begotten after the common course of nature are born with sin, that is, without the fear of God, without trust in him, and with concupiscence, and that this disease or original blot, is sin indeed, condemning and bringing eternal death even now upon all that are not born again by baptism and the Holy Ghost.

They condemn the Pelagians and others that deny his original blot to be sin, and that they may extenuate the glory of the merits and benefits of Christ, they do reason that a man may by the strength of his own reason be justified before God.

[Also they teach that after the fall of Adam, all men descended from one another after a natural manner, have original sin even when they are born. We mean by original sin, that which the holy Fathers, and all of sound judgment and learning in the Church do so call, namely, that guilt whereby all that come into the world are through Adam's fall subject to God's wrath and eternal death, and that very corruption of man's nature derived from Adam. And this corruption of man's nature comprehendeth both the defect of original justice, integrity, or obedience, and also concupiscence. [This defect is horrible blindness and disobedience, that is, to wit, to want that light and knowledge of God, which should have been in our nature being perfect, and to want that uprightness, that is, that perpetual obedience, that true, pure, and chief love of God, and similar gifts of

perfect nature. Wherefore those defects, and this concupiscence, are things damnable, and of their own nature worthy of death. And this original blot is sin indeed, condemning and bringing eternal death, even now also, upon them which are not born again by baptism and the Holy Ghost.

They condemn the Pelagians, who deny original sin, and think that those defects or this concupiscence are things indifferent, or punishments only, and not of their own nature damnable, and dream that man may satisfy the law of God, and may for that peculiar obedience be pronounced just before God.]

III.

Also they teach, that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that the two natures, the divine and the human, inseparably joined together in the unity of one Person, are one Christ, true God and true Man: who was born of the Virgin Mary, did truly suffer, was crucified, dead and buried, that he might reconcile his Father unto us, and might be a sacrifice, not only for the original sin, but also for all actual sins of men. The same also descended into hell, and did truly rise again the third day. Afterward he ascended into heaven, that he might sit at the right hand of the Father and reign for ever, and have dominion over all creatures, sanctify those that believe in him, by sending the Holy Spirit into their hearts, which may reign, comfort, and quicken them, and defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and dead, &c. according to the Creed of the Apostles.

also they teach, that men cannot be justified
by their own power, but only by the grace of
Christ: and that we are justified freely for
Christ's sake: and that we cannot believe that
we are justified by our own works, but only
forgiven through Christ's blood: and that we
are justified for our sins: and that we are
justified by the righteousness of Christ's
teousness before God: and that we are

That we might obtain mercy, and
remission of sins, and the inheritance of life, by the
ing, Christ hath given us the Gospel, which is the
efits are many, and the first is the remission of sins.
of Luke, That the remission of sins is the first
remission of sins, and the inheritance of life, and
whereas all men are sinners, and have committed
e sin in them, and have no righteousness, and
d, the Gospel is the first, and the inheritance of life
ist the Mediator, and the inheritance of life, and the
ission of sins, and the inheritance of life, and the
of sin, and the inheritance of life, and the inheritance
e, that there is a way to the inheritance of life.

us, that remission is given us freely; that is, that it doth not depend upon the condition of our own worthiness, nor is given for any works that went before, nor for the worthiness of such as follow after. For then should remission be uncertain, if we should think, that then only, we obtain remission of sins when we had deserved it by our former works, or when our repentance were well worthy of it [For in true terrors, the conscience findeth no work which it may oppose against God's wrath, but Christ is given and set forth unto us as a propitiation. This honour must not be transferred from Christ unto our own works, therefore Paul saith, Ye are saved freely. Again, Therefore by faith freely, that the promise might be sure. That is, thus shall remission be certain, when we know, that it dependeth not upon the condition of our own worthiness, but is given us for Christ's sake. This is a sure and necessary comfort to all godly and terrified minds. And thus do the holy Fathers teach: and there is a notable sentence in St. Ambrose, worthy the remembering, in these words; Thus God hath appointed, that he which believeth in Christ, shall be saved, without any works, by faith alone, receiving freely the remission of sins. [Now this word faith, doth not only signify a knowledge of the history of Christ, but also to believe and assent unto this promise, that is proper unto the Gospel, wherein remission of sins, justification, and life everlasting, are promised unto us, for Christ's sake. For this promise also doth pertain to the history of Christ; even as in the Creed, unto the history is added this article: I believe the remission of sins. And unto this one the other articles, touching the history of Christ,

are to be referred : for the benefit is the end of the history : therefore did Christ suffer, and rise again, that for him remission of sins, and everlasting life might be given unto us.]

V.

For the obtaining of this faith, the ministry of teaching the Gospel and ministering of the Sacraments was ordained. For by the Word and Sacraments, as by certain instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God, in those that hear the Gospel ; faith, I say, to believe, that God, not for our own merits, but for Christ, doth justify such as believe that they are received unto favour for Christ's sake.

They condemn the Anabaptists and others, who are of opinion, that the Holy Ghost is given unto men without the outward Word, through their preparations and works.

[For this cause Christ hath appointed the ministry of teaching the Gospel, which preacheth repentance and remission of sins : and the preaching of either of these is general,—it layeth open the sins of all men,—and promiseth remission of them unto all that believe : for to the end that remission might not be doubted of, but that all distressed minds might know, that they ought to believe that remission of sins is undoubtedly granted unto them for Christ, not for their own merits or worthiness. All these do certainly obtain remission of sins. And when as we do in this manner, comfort ourselves by the promise of the Gospel, and do raise up ourselves by faith, therewithal is the Holy Spirit given unto us. For the Holy Spirit is given, and is effectual, by the Word of

God, and by the Sacraments. When we do hear or meditate of the Gospel, or do receive the Sacraments, and comfort ourselves by faith, therewith the Spirit of God is effectual, according to that of St Paul: Gal. iii. That the promise by the faith of Jesus Christ might be given to them that believe. And to the Corinthians, The Gospel is the ministry of the Spirit. And to the Romans, Faith cometh by hearing. When therefore we do comfort ourselves by faith, and are freed from the terrors of sin by the Holy Spirit, our hearts do conceive the other virtues, acknowledge truly the mercy of God, and conceive the true love and the true fear of God, trust and hope of God's help, prayer and such-like fruits of the Spirit.

Such, therefore, as teach nothing concerning this faith, whereby we receive remission of sins, but will have men's consciences stand in doubt, whether they obtain remission or no, and do add further, that this doubting is no sin, are justly condemned. And these also do teach, that men may obtain remission of sin for their own worthiness: but they do not teach to believe, that remission of sins is given freely for Christ's sake. [Here also are condemned those fanatical spirits, which dream, that the Holy Ghost is given, or is effectual without the Word of God. Which maketh them condemn the ministry of the Gospel and Sacraments, and to seek illumination without the Word of God, and besides the Gospel. And by this means they draw away men's minds from the Word of God, unto their own opinions which is a thing very pernicious. Such were in old time the Manichees, and Enthusiasts, and such are the Anabaptists now-a-days. These, and

such like phrensies we do most constantly condemn, for they abolish the true use of God's Word, and do falsely imagine, that the Holy Spirit may be received without the word, and sticking too much to their own fancies, they invent wicked opinions, and are the cause of infinite breaches.]

VI.

Also they teach, that this faith must bring forth good fruits, and that it is behoveful to do the good works commanded of God, because God requireth them, and not upon any hope of justification by them. For remission of sins and justification is apprehended by faith, as Christ himself witnesseth, When you have done all these things, say, we are unprofitable servants. The same also do the antient writers of the Church teach: For Ambrose saith, This is ordained of God, that he that believeth in Christ, shall be saved, without works, by faith alone, freely, receiving remission of sins.

[Also they teach, that when we are reconciled by faith, the righteousness of good works, which God hath commanded, must follow of necessity, even as Christ also hath commanded, If thou wilt enter into life, keep the commandments. But for so much as the infirmity of man's nature is so great, that no man can satisfy the law, it is needful that men should be taught, not only that they must obey the law, but also how their obedience pleaseth God, lest their consciences sink down into despair, when they see that they do not satisfy the law.

This obedience, therefore, pleaseth God, not because it satisfieth the law, but because the person is reconciled in Christ, through faith, and believeth

that the reliques of sin which remaineth in him be pardoned. Wherefore we must always hold, that we do obtain remission of sins, and that the person is pronounced just, *i. e.* is accepted freely, for Christ, through faith. And afterwards that this obedience towards the law doth also please God, and is accounted a kind of justice, and deserveth rewards. For the conscience cannot oppose its own cleanness or works unto the judgment of God; as the Psalm witnesseth, Enter not into judgment with thy servant, for no man shall be justified in thy sight. And John saith, If we say that we have no sin, we deceive ourselves: if we confess our sins, he is faithful and just to forgive us our sins. And Christ saith, When ye have done all ye can, say ye, We are unprofitable servants. After that the person is become reconciled, and become just by faith, that is, acceptable to God, his obedience pleaseth God, and is accounted for a kind of justice; as Job saith, Every one that abideth in him sinneth not. And 2 Cor. i. Our rejoicing is this, the witness of our conscience. [This obedience must strive against evil desires; and daily by spiritual exercises become more pure, always watching, to do nothing against conscience; according to that saying, The sum of the law is love, out of a pure heart, and a good conscience, and faith unfeigned. But they which obey their wicked lusts, and do against their own consciences, living in mortal sin, do neither retain or hold the righteousness of faith, nor the righteousness of good works, according to the saying of Paul, They which do such things shall not enjoy the kingdom of God.]

VII.

Also they teach, that there is one holy Church, which is to continue always. Now the Church is a congregation of saints, in which the Gospel is purely taught, and the Sacraments rightly administered; and unto the true unity of the Church, it is sufficient, to agree upon the doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that human traditions, and rites or ceremonies ordained by man, should be alike in all places, as St. Paul saith, There is one faith, one baptism, one God and Father of all.

[Also they teach, that there is one holy Church that shall continue always. Now to speak properly, the Church of Christ is a congregation of the members of Christ, that is, of the saints, which do truly believe, and rightly obey Christ; though in this life there be many wicked ones, and hypocrites, mingled with this company, and shall be to the day of judgment. Now the Church, properly so called, hath her marks, to wit, the pure and sound doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary, that human traditions, or rites instituted by men, should be alike every where, according as St. Paul saith, There is one Lord, one Faith, one Baptism, one God and Father of all.]

VIII.

Though the Church to speak properly, be a congregation of Saints and true believers, yet seeing, that in this life many hypocrites and evil men be mingled with

it, it is a lawful thing, to use the Sacraments, ministered by the hands of evil men, &c.

[Seeing that in this life many evil ones and hypocrites are mingled with the Church, and have fellowship with it in the outward signs and pledges, the Sacraments administered by such as are evil, may lawfully be used, according to the saying of Christ, the Scribes and Pharisees sit in Moses' chair, &c. For the Sacraments, and the Word of God are effectual, by reason of the institution and commandment of Christ, though they be delivered by wicked men. [They condemn the Donatists, and such like, who said it was not lawful for the people to use the ministry of evil men in the Church, and held opinion, that the ministry of evil men, was quite without fruit and effect.]

IX.

Touching Baptism they teach, that it is necessary to salvation, and that by Baptism the grace of God is offered. And that children are to be baptized, who by Baptism being presented to God, are received into his favour. They condemn the Anabaptists, that allow not of children's Baptism, and hold, that children are saved without Baptism.

[Concerning Baptism they teach, that it is necessary to salvation, as a ceremony ordained of Christ. Also, that by Baptism the grace of God is offered. And that young infants are to be baptized; and that they being by Baptism commended unto God, are received into God's favour, and are made the sons of God, as Christ witnesseth, speaking of little children in the Church: Matt. xviii. It is not the will

of your heavenly Father, that any of these little ones should perish. [They condemn the Anabaptists who allow not the Baptism of infants, and hold that infants are saved without Baptism, and out of the Church of Christ.]

X.

Touching the Supper of the Lord they teach, that the body and blood of Christ are present, and are distributed to those that eat of the Lord's Supper, and they condemn those that teach otherwise.

[Touching the Lord's Supper they teach, that together with the bread and the wine, the body and blood of Christ are truly exhibited to them that eat of the Lord's Supper.]

XI.

Concerning confession of sins they teach, that private absolution is to be retained still in Churches, though it be not necessary in confession to make a rehearsal of all sins ; for it is an impossible thing : according as the Psalmist saith, Who doth understand his faults ?

[Touching repentance they teach, that such as have fallen after Baptism may find remission of sins at what time they return again : and that the Church is bound to give absolution unto such as return to repentance. [Now repentance, or the conversion of the ungodly, consists properly of these two parts. The one is contrition, that is a terror stricken into the conscience through the acknowledgment of sin, wherein we do both perceive God's displeasure, and are grieved that we have sinned, and do abhor and eschew sin ; according as Joel preacheth, Rend your

hearts, and not your garments, and turn unto the Lord your God, &c. The other part is faith, which is begotten in us, by the Gospel, or by absolution, and doth believe, that the sins are undoubtedly forgiven for Christ's sake, and doth comfort the conscience, freeing it from fears. Of which faith speaks St. Paul, when he saith, Being justified by faith we have peace with God. Afterward there must follow the fruits of repentance, that is, obedience unto God, according to that saying, We are debtors not to the flesh to live after the flesh. For if ye live after the flesh ye shall die. But if by the Spirit ye mortify the works of the flesh ye shall live.

They condemn the Novations, who would not absolve them which having fallen after Baptism returned to repentance. They condemn also those that teach not that remission of sins is to be obtained by faith, freely, through Christ; but contend that it cometh by the worthiness of contrition, of charity, or of some other works, and would have men's consciences in time of repentance to doubt whether they may obtain remission, and do say plainly, that this doubting is no sin. Likewise they condemn those which teach, that Canonical satisfactions are necessary to redeem eternal pains, or the pains of Purgatory. Though we are of that mind, that the calamities of this life may be assuaged by good works, as Isaiah teacheth, chap. lviii. Break thy bread unto the hungry, and the Lord shall give thee rest continually. Besides, they condemn the Anabaptists, who deny, that they that are once justified, can again lose the Holy Spirit. Also they condemn those that hold, that some may attain to such a perfection in this life as that they cannot sin any more.]

XII.

Touching repentance they teach, that such as have fallen after Baptism may find remission, at what time they return again. And that the Church is bound to give absolution unto such, as return by repentance. Now repentance consisteth properly of these two parts ; one is contrition or terrors, stricken into the conscience through sight of sin : the other is faith, which is conceived by the Gospel, or by absolution, and doth believe, that for Christ's sake, the sins be forgiven, and comforteth the conscience, and freeth it from terrors. Then there must follow good works, which are fruits of repentance.

They condemn the Anabaptists, who deny, that men once justified can lose the Holy Spirit, and do hold, that some men may attain to such perfections in this life, that they can sin no more. In like case the Novations are condemned, which would not absolve such as had fallen after Baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins is to be obtained through faith ; but do teach, that remission of sins is obtained for our own love, or good works ; and such as teach, that Canonical satisfactions are necessary to redeem everlasting or purgatory pains.

[Concerning the confession of sins they teach, that private absolution is to be retained still in Churches, though it be a needless thing in confession to make a rehearsal of sins. For it is an impossible thing to reckon up all a man's offences, according as the Psalmist saith, Who doth understand his faults, &c.

XIII.

[Touching the Sacraments they teach, that they were instituted, not only that they should be marks of profession amongst men, but much more, that they should be signs and pledges of God's good will towards us, set before the eyes, to stir up and confirm faith in them which use them. Therefore we must use Sacraments so as we must join faith with them, which may believe the promises that are offered and declared unto us by the Sacraments. By this faith we receive both the grace promised, which is represented by the Sacraments, and also the Holy Ghost. Therefore they condemn that Pharisaical opinion which suppresseth the doctrine of faith, and doth not teach that faith, which believeth that grace is freely given us for Christ's sake, is necessary in the use of the Sacraments, but imagineth that men are just for the very use of the Sacraments, even by the work done, and that without any good affection of them that use it.]

Concerning the use of the Sacraments, they teach that they were ordained, not only to be marks and badges of profession amongst men, but that they should be signs or testimonies of the will of God towards us, set forth unto us to stir up and confirm faith in such as use them. Whereupon they condemn those that teach, that the Sacraments do justify by the work done, and do not teach that faith to believe remission of sins is requisite in the use of Sacraments.

XIV.

Concerning Ecclesiastical Orders they teach, that no man should publicly in the Church teach or minister the Sacraments, except he be rightly called.

[Concerning Ecclesiastical Orders they teach, that no man should publicly in the Church teach or minister the Sacraments, except he be rightly called: according as St. Paul giveth commandment to Titus, To ordain Elders in every city.]

XV.

Concerning Ecclesiastical Rites, they teach, that those rites are to be observed, which may be kept without any sin, and are available for quietness and good order in the Church, such as are set holy days, feasts, and such like.

[Concerning Ecclesiastical Rites, which are ordained by man's authority, they teach, that such rites are to be observed as may be kept without sin, and do tend to quietness and good order in the Church: as namely, set holy days, and certain godly Psalms, and other such like rites. But yet touching this sort of rites they teach, that men's consciences are not to be burdened with superstitious opinions of them; that is, it must not be thought that these human ordinances are righteousness before God, or do deserve remission of sins, or our duties necessary unto the righteousness revealed in the Gospel. But this is to be thought of them, that they are indifferent things, without which the case of offence may be omitted. But such as break them with offence, are faulty as those which do rashly disturb the peace of Churches.]

Such traditions, therefore, as cannot be observed without sin, are rejected of us, as the tradition of single life. We reject also that impious opinion of traditions and vows, wherein they feign, that worships invented by man's authority do merit remission of sins, and are satisfactory for sin, &c. Of which like false opinions, touching vows and fastings, not a few have been spread abroad in the Church by unlearned men.]

XVI.

Concerning civil things, they teach that such civil ordinances as are lawful, are the good works of God. That Christians may lawfully bear office, sit in judgment, determine matters by the princes' or country laws, lawfully appoint punishments, lawfully make war, be soldiers, make bargains and contracts, by law hold their own, take an oath when the magistrates require it, marry a wife, or be given in marriage. They condemn the Anabaptists, which forbid Christians to meddle with civil offices: as also those that place the perfection of the Gospel, not in the fear of God and faith, but in forsaking civil offices. For the Gospel teacheth an everlasting righteousness of the heart. In the mean time it doth not disallow order and government of commonwealth or families, but requireth especially the preservation and maintenance thereof, as of God's own ordinance, and that in such ordinances we should exercise charity. Christians, therefore, must in any wise obey their magistrates, and laws, save only then, when they command any sin, for then they must rather obey God than man.

[Concerning civil affairs they teach, that such civil ordinances as be lawful, are the good works and ordinances of God, as Paul witnesseth. The powers which are, be ordained of God. They teach, therefore, that it is lawful for Christians to bear offices, to sit in judgment, and to determine of matters by the princes' laws, or by the laws of the commonwealth, to appoint punishments according to law, to make lawful wars, to go to war, to deal in bargains and contracts, by laws to hold his own, to take an oath at the request of the magistrates, to contract lawful marriage, and to follow such crafts and sciences as are approved by law.

They condemn the Anabaptists, which forbid Christians these civil offices. They likewise condemn them which have placed perfection under the Gospel in renouncing of civil offices, whereas it is spiritual, that is, it consisteth in the motions of the heart, in the fear, faith, love, and obedience of God. For the Gospel speaketh of a certain, eternal righteousness of the heart, yet doth it not take away civil or domestic government, but requireth most of all to have them preserved in this bodily life as the ordinances of God, and that we should exercise charity in such ordinances. Wherefore Christians must of necessity obey magistrates' laws that now are, save only where they command and set forth any sin. For in such case they must obey God rather than men. Acts iv.]

XVII.

Also they teach that in the end of the world Christ shall appear to judgment, and shall raise up all the dead, and shall give unto the godly and elect men

eternal life and everlasting joys, but the ungodly and the devils shall be condemn unto endless torments.

They condemn the Anabaptists that are of opinion, that the damned men and the devils shall have an end of their torments. They condemn others also which now-a-days do spread abroad Jewish opinions, that before the resurrection of the dead the godly shall get the sovereignty in the world, and the wicked be brought under in every place.

[Also they teach, that in the end of the world Christ shall appear to judgment, and shall raise up all the dead, and shall give unto the godly men eternal life and everlasting joys, but the ungodly and the devils be shall condemn unto endless torments.

We condemn the Anabaptists which do spread Jewish opinions afresh. They imagine that the godly, before the resurrection, shall possess the kingdoms of the world, and the wicked and ungodly in all places be destroyed and brought under. For we know that godly men ought to obey the magistrates that be over them, not to wring their rule and authority out of their hands, nor overthrow governments by sedition, forasmuch as Paul willeth every soul to be subject to the magistrates. We know also that the Church in this life is subject to the cross, and that it shall not be glorified till after this life; as St. Paul saith, we must be made like to the image of the Son of God, and therefore we do condemn and detest the folly and devilish madness of the Anabaptists.

Also we condemn the Origenists, who imagined that the devil and the damned creatures should one day have an end of their pains.]

XVIII.

As touching free-will, they teach that man's will hath some liberty to work a civil justice, and to choose such things as reason can reach unto. But that it hath no power to work the righteousness of God, or a spiritual justice, without the Spirit of God: because that the natural man perceiveth not the things that are of the Spirit of God. But this power is wrought in the heart, when the Spirit of God is received through the Word. These things are in as many words affirmed by St. Augustine, Lib. III. Hypognost. "We confess that there is in all men a free will which hath indeed the judgment of reason, not that it is thereby apt without God either to begin or to perform any thing in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. In good works I affirm those to be which arise of the goodness of nature, as to be willing to labour in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build an house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life, all which are not without God's government, yea they now are, and had their beginning from God. In evil things I account such as these, to desire to worship an image, to desire manslaughter, &c."

They condemn the Pelagians and others, who teach, that only by the power of nature, without the Spirit of God, we are able to love God above all, also to perform the Commandments of God, as touching the substance of our actions. For although that nature be able in some sort to do the external works, (for it

is able to withhold the hands from theft and murder,) yet it cannot work the inward motions, as the fear of God, trust in God, chastity, patience, &c.

[Concerning free-will they do teach that man's will hath some freedom to perform a civil justice, and to make choice of things that are within the reach of reason: but it hath no power to perform a spiritual justice without the Holy Spirit, because Paul saith, "The natural man perceiveth not the things that are of the Spirit of God;" and Christ saith, "Without me ye can do nothing." Now this spiritual justice is wrought in us, when we are helped of the Holy Ghost; and we receive the Holy Ghost when we assent unto the Word of God, that we may be comforted through faith in all terrors of conscience, as Paul teacheth when he saith, "That ye may receive the promise of the Spirit through faith." These things, almost in as many words, saith St. Augustine, Lib. III. Hypognost. This sentence of St. Augustine doth notably teach what is to be attributed to free-will, and doth put a plain difference between civil discipline or the exercises of human reason and spiritual motions, true fear, patience, constancy, faith, invocation in most sharp temptations, in the midst of Satan's subtle assaults, in the terrors of sin. In these surely we had great need to be guided and helped of the Holy Spirit, according to the saying of Paul, 'The Spirit helpeth our infirmity.'

We condemn the Pelagians and all such as they are, who teach that by the only powers of nature, without the Holy Spirit, we may love God above all, and fulfil the law of God as touching the substance of our actions. We do freely and necessarily censure these dreams: for they do obscure the benefits of Christ.

For therefore is Christ the Mediator set forth and mercy promised in the Gospel, because that the law cannot be satisfied by man's nature, as Paul witnesseth, when he saith, Rom. viii, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." For albeit that man's nature by itself can, after some sort, perform external works, for it can contain the hands from theft and murder, yet can it not make those inward motions, as true faith, true fear, patience, and chastity, unless the Holy Ghost do govern and help our hearts. And yet in this place also do we teach, that it is also the commandment of God, that the carnal motions should be restrained by the industry of reason, and by civil discipline. As Paul saith, "The law was our schoolmaster to bring us unto Christ:" also, "the law is not made for a righteous man, but for the lawless."

XIX.

Touching the cause of sin, they teach, that albeit God doth create and preserve our nature, yet the cause of sin is the will of the wicked, to wit, of the devil, and of ungodly men: which will, being destitute of God's help, turneth itself from God, as Christ saith, John viii. "When he speaketh a lie, he speaketh of his own."

[Touching the cause of sin, they teach, that albeit God doth create and preserve nature, yet the cause of sin is the will of the wicked, to wit, of the devil, and of ungodly men, which turneth itself from God unto other things, against the Commandments of God: therefore Christ saith of the devil, When he speaketh a lie, he speaketh his own,]

such as have had no experience thereof, and all that are profane men, which dream that Christian righteousness is nought else but a civil and philosophical justice, are evil judges of this matter. In former ages, men's consciences were vexed with the doctrine of works, they never heard any comfort out of the Gospel. Conscience drove some into the desert, into monasteries, hoping there to merit favour by a monastical life. Others found out other works whereby to merit favour, and to satisfy for sin. There was very great need therefore to teach this doctrine of faith in Christ, and after so long time to renew it; to the end that fearful consciences might not want comfort, but know that grace and forgiveness of sins, and justification, were apprehended by faith in Christ.

Another thing which we teach men is, that in this place the name of faith doth not only signify a bare knowledge of the history, which may be in the wicked, and as in the devil, but it signifieth a faith which believeth, not only the history, but also the effect of the history, to wit, the article of remission of sins, that we have grace and righteousness and remission of sins through Christ. Now he that knoweth that the Father is merciful to him through Christ, this man knoweth God truly, he knoweth that God hath care of him, he loveth God, and calleth upon him: in a word, he is not without God in the world, as the Gentiles are. As for the devils, and the wicked, they can never believe this article of the remission of sins, and therefore they hate God as their enemy, they call not upon him, they look for no good thing at his hands. After this manner doth Augustine admonish his reader, touching the name of faith, and teacheth that this word faith is taken in Scripture, not for a knowledge, as in the

wicked, but for a trust and confidence, which doth comfort and cheer up disquieted minds.

Moreover our divines do teach, that it is requisite to do good works, not for to hope to deserve grace by them, but because it is the will of God. Remission of sins and peace of conscience are apprehended only by faith. And because that the Holy Spirit is received by faith, our hearts are presently renewed, and do put on new affections, so as they are able to bring forth good works. For so saith Ambrose, "Faith is the breeder of a good will and of good actions. For man's powers, without the Holy Spirit, are full of wicked affections, and are weaker than that they can do any good deed before God. Besides they are in the devil's power, who driveth men forward into divers sins, into profane opinions, and into very heinous crimes. As was to be seen in the philosophers, who, assaying to live an honest life, could not attain unto it, but defiled themselves with open and gross faults." Such is the weakness of man, when he is without faith and the Holy Spirit, and hath no other guide but the natural powers of man. Hereby every man may see, that this doctrine is not to be accused as forbidding good works, but rather is to be commended, because it sheweth after what sort we must do good works. For without faith the nature of man can by no means perform the works of the First and Second Precepts. Without faith it cannot call upon God, hope in God, bear the cross, but seeketh help from man, and trusteth in man's help. So it cometh to pass, that all lusts and desires, and all human devices and counsels, do bear away, so long as faith and trust in God is absent. Wherefore Christ saith, "Without me ye can do nothing." John xv. And the Church singeth, "Without

thy power there is nought in man, and there is nothing but that which is hurtful."

(Art. XX. in the Edition of 1538 is too long for insertion.)

XXI.

Touching the worship of saints, they teach, that the memory of saints may be set before us that we may follow their faith and good works, according to our calling, as the Emperor may follow David's example in making war to drive away the Turks from his country: for either of them is a King. But the Scripture teacheth, not to invoke saints, or to ask help of saints, because it propoundeth unto us one Christ, the Mediator, Propitiator, High Priest, and Intercessor. This Christ is to be invocated, and he hath promised that he will hear our prayers, and liketh this worship especially, to wit, that he be invocated in all afflictions, 1 John ii. "If any man sin, we have an advocate with the Father, &c."

[Concerning the worship of saints, they teach, that it is profitable to propose the memory of saints, that by their examples we may strengthen our faith, and that we may follow their faith and good works, so far as every man's calling requireth, as the Emperor may follow David's example in making war to beat back the Turks, for either of them is a King. We ought also to give God thanks, that he hath propounded so many and glorious examples of his mercy in the saints of his Church, and that he hath adorned his Church with most excellent gifts and virtues of holy men. The saints themselves also are to be commended, who have holily used those gifts which they employed to the

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Of Religion and the Holy Scriptures.

SECTION I.

RELIGION is the Worship and Service of the Deity.

§ 2. *Natural* Religion is the Worship and Service of God, according to the light of Nature, or the exercise of Reason. *Revealed* Religion is the Worship and Service of God, according to the declaration of His Will.

§ 3. Man is enabled by the light of Nature, to apprehend the Existence and certain of the Attributes of the Deity; but it is only by the help of Revelation, that he can come to the full and salutary knowledge of the divine perfections, and of his own interest in their operation; of the mutual relation which subsists between the Creator and the creature; and of that rule of life, by obedience to which he is to shew his gratitude and submission to God, and to seek his

happiness in this world, as well as his salvation in a future state.

§ 4. *The Will of God*, as it has been revealed at various times, and by different means, since the Creation of the World, is contained in those books, which together form (what is commonly called) *the Bible* or *Holy Scriptures*. From this *written Word*, we derive its authority, not from man's judgment, but from the testimony of the Holy Spirit, and inasmuch as God has been graciously pleased to record by the inspired pen of Patriarchs, Prophets, and Apostles for the establishment and preservation of His Church, we obtain a *perfect and sufficient Rule* of Faith and Practice;—the knowledge of every thing which is necessary to make us wise unto salvation. The Canon of Scripture being completed, we are not to expect any further such extraordinary Revelations as were given before and during the delivery of the *written Word*.

§ 5. The *Canonical Books* of the Bible (divided into the Old Testament, or the Law and the Prophets, and the New Testament, or the Gospel) are those of which the authority and inspiration of which there is no doubt.

§ 6. The *Old Testament*, written originally in the Hebrew language, and containing the Mosaic and the Prophetic Revelations, consists of the following thirty-nine books :

5 books of Moses, or Pentateuch	Genesis Exodus Leviticus Numbers Deuteronomy	Historical Books	Joshua	Job	12 minor Prophets	Hosea
			Judges	Psalms		Joel
			Ruth	Proverbs	Amos	
			I. Samuel	Ecclesiastes	Obadiah	
			II. Samuel	Song of Solomon	Jonah	
			I. Kings		Micah	
			II. Kings		Nahum	
			I. Chron.		Habakkuk	
			II. Chron.		Zephaniah	
			Ezra	Isaiah	Haggai	
			Nehemiah	Jeremiah	Zechariah	
			Esther	Lamentations	Malachi	
				Ezekiel		
				Daniel		

§ 7. The books of the *New Testament*, translated from the Greek, and comprising the Christian Revelation, are twenty-seven :

4 Gospels by { Matthew Mark Luke John Acts (of the Apostles)	14 Epistles of St. Paul { Epistle to the Romans I. Corinthians II. Corinthians Galatians Ephesians Colossians I. Thessalonians II. Thessalonians I. Timothy II. Timothy Titus Philemon Hebrews	7 General Epistles { Epistle of James I. Peter II. Peter I. John II. John III. John Jude Revelations (of St. John)
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§ 8. The books of which the *Apocrypha* is composed, being of *doubtful* authority, are not to be referred to as a standard of doctrine ; but are to be considered only as instructive lessons of human origin. Such are,

I. Esdras II. Esdras Tobit Judith The Rest of Esther Wisdom	Ecclesiasticks Baruch, with the Epistle of Jeremiah } The Song of the Three Children The Story of Susanna	The Idol Bel, and the Dragon The Prayer of Manasses I. Maccabees II. Maccabees
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§ 9. The *Truth and Divinity* of the Canonical Books of Holy Scripture, are confirmed by sufficient testimony : which testimony is to be found—in the character and credit of the authors to whom the books are severally attributed ;—in the nature of the facts, and tendency of the doctrines, which form the subject of them ;—in the signs and tokens of Divine Authority, the working of Miracles, and the accomplishment of Prophecy ;—in the wonderful preservation of the Scriptures ;—in the effects and success of the Mosaic and Christian Dispensations ;—in the evidence of the Jews, to whom the Oracles of God were committed ;—in the consent of Christians, ever since the promulgation of the Gospel, who have testified their belief, and

sealed it with their blood ;—and lastly, in the concurrence and admissions of profane writers and enemies of the Church of God.

§ 10. Those things which are necessary to salvation are *clearly revealed* in Holy Writ. Although many passages may be difficult of interpretation, on account of the mysterious nature of the subject, of the languages in which they were written being ill-understood, or of the manners and customs to which they allude being now unknown, yet we are not to suppose that the Holy Ghost, from whose inspiration they proceeded, would veil in obscurity any essential points of doctrine or of practice, in that Law in which we are to be judged at the last day. Whatever, therefore, is not *distinctly declared* in Scripture, or fairly to be deduced from it, ought not to be required as an Article of Faith.

§ 11. It is *necessary for all men* to read the Scripture because all are interested in believing and observing what is written, to lead them to eternal life ; and because it is expressly commanded by God that they should do so. But since the Holy Spirit can also enlighten the mind, and prepare the heart of man, to receive the Word of God with profit, the reading of the Scriptures should be accompanied with earnest prayer for the Divine Blessing, with a teachable and humble disposition, and with a sincere desire that the testimonies of the Lord may give “ understanding unto the simple.”

§ 12. Scripture is every where *conformable with itself* and cannot involve a contradiction ; it is, therefore so to be *interpreted*, as that no one passage should contradict another ; and the sense of what appears

obscure, is to be sought in parts which are more clear and evident. That interpretation of Scripture is, consequently, to be considered genuine, which is drawn from Scripture itself (according to the 'Analogy of Faith,' as it is called); which agrees with the tenour of Revelation; and which tends to the Glory of God, and the Salvation of Mankind. The meaning of Scripture is to be taken in the plain sense in which it is declared in the Apostles', Nicene, and Athanasian Creeds.

From Scripture.

SECTION I.

JOHN iv. 24. God is a Spirit: and they that worship him, *must worship him in spirit and in truth.* Deut. 10. Thou shalt fear the Lord thy God, and *serve* him. Matt. iv. 10. Thou shalt *worship* the Lord thy God: him only shalt thou *serve*.

SECTION II.

Rom. ii. 14, 15. For when the Gentiles, which have the law, do *by nature* the things contained in the law, these, having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another. Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable service*.

SECTION III.

Ps. xix. 1, 2, 3. *The heavens* declare the glory of God, and the *firmament* sheweth his handy-work. Day

day uttereth speech, and night unto night sheweth knowledge. 1 Cor. ii. 14. But the *natural man* receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. Rom. xv. 14. And I myself also am persuaded of you, my brethren, that *ye* also are full of goodness, *filled with all knowledge*, able also to admonish one another. 1 Cor. ii. 9, 10, 11, 12. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But *God hath revealed them unto us by his Spirit* : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. Ps. cxix. 105. Thy word is a *lamp* unto my feet, and a *light* unto my path. Rom. i. 17. For therein is the righteousness of God *revealed from faith to faith* : as it is written, The just shall live by faith. Matt. xi. 27. Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Deut. xxix. 29. The secret things belong unto the Lord our God : but *those things which are revealed* belong unto us, and to our children for ever, that we may do all the words of this law.

SECTION IV.

Heb. i. 1, 2. God, who at *sundry times, and in divers manners*, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his Son*. Isa. lix. 21. As for me, this is my covenant with them, saith the Lord ; my Spirit that is upon thee, and *my words* which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed,

nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it *not as the word of men, but, as it is in truth, the word of God*, which effectually worketh also in you that believe. Gal. i. 11, 12. But I certify you, brethren, that the Gospel which was preached of me is *not after man*. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 2 Pet. i. 21. For the *prophecy* came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Hosea xii. 10. I have also spoken, by the Prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. 2 Tim. iii. 16, 17. All Scripture is given *by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 15. And that from a child thou hast known the Holy scriptures, which are able to make thee *wise unto salvation*, through faith which is in Christ Jesus.

SECTION V.

Heb. ix. 15. 18. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the *first Testament*, they which are called might receive the promise of eternal inheritance. Whereupon neither the first Testament was dedicated without blood. John i. 17. For *the law was given by Moses*; but grace and truth came by Jesus Christ. Deut. xxxiii. Moses commanded us a law, even the inheritance of the congregation of Jacob. Matt. v. 17. Think not that I am come to destroy *the law*, or *the prophets*; I am not come to destroy, but to fulfil. Acts xiii. 15. And after the reading of the law and the

prophets, the rulers of the synagogue, sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Acts xxviii. 23. To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Luke xvi. 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Rom. iii. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Mark i. 14, 15. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel. Mark xiii. 10. And the Gospel must first be published among all nations. Ephes. i. 13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

SECTION VI.

Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

SECTION VII.

Ephes. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John xvi. 13. Howbeit when he, the Spirit of Truth, is come he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Gal. i. 8, 9. But though we, or an angel from

heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach *any other Gospel* unto you than that ye have received, let him be accursed.

SECTION IX.

2 Pet. i. 16. For we have *not followed* cunningly devised *fables*, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. Luke i. 3. It seemed good to me also having had *perfect understanding* of all things from the very first, to write unto thee in order, most excellent Theophilus. James i. 27. *Pure religion and undefiled* before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Acts iv. 13. Now when they saw the boldness of Peter and John, and perceived that they were *unlearned and ignorant men*, they marvelled; and they took knowledge of them, that they had been with Jesus. Matt i. 22, 23. Now all *this was done*, that it might be fulfilled which was spoken of the Lord, by the prophet, saying Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us. Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Acts iii. 18. But those things, which God before *had shewed* by the mouth of all his prophets, that Christ should suffer, *he hath so fulfilled*. Exod. vii. 8, 9. And the Lord spake unto Moses and unto Aaron, saying When Pharaoh shall speak unto you, saying, shew a *miracle* for you: then thou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, and it shall become a serpent. John ii. 23. When therefore he was risen from the dead, his disciples remembered that he had said thi

users, and with their interests, we are not at all
lost, according to the law which governs them.

It is not necessary to say that the government
it shall be full of the law which governs them. The
sellers cover the sea. The law which governs them
government and people have been in the same way
and so were the numerous changes in the law which
reared in a number of years. The law which governs
it is quiet, and the law which governs it is
red sword, piercing the heart of the law which governs
it spirit, and of the law which governs it is the law
the thoughts and the law which governs it is the law
on the deputy, when we saw that the law which governs
ing astonished in the law which governs it is the law

This is not that the law which governs it is the law
h the law which governs it is the law which governs it
I with our fathers, the law which governs it is the law
give us the law which governs it is the law which governs
at things of my law, and the law which governs it is the law
ag. Rom. 12. 1. The law which governs it is the law
every man is in the law which governs it is the law
justified in the law which governs it is the law which governs
a art, and the law which governs it is the law which governs

more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Psalm xcvi. 2. The Lord hath made known his salvation : his righteousness hath he *openly shewed* in the sight of the heathen. Rom i. 16. For I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. Heb. ii. 3. How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. 2 Cor. iii. 15, 16, 17. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit : and where the Spirit of the Lord is, *there is liberty*. 1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God.

SECTION XI.

Isaiah viii. 20. *To the law and to the testimony* : if they speak not according to this word, it is because there is no light in them. Coloss. iii. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. Rom. xv. 4. For whatsoever things were written aforetime were written *for our learning*, that we through patience and comfort of the Scriptures might have hope. John viii. 47. He that is of God heareth God's words : ye therefore hear them not, because ye are not of God. John vi. 63. It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they are the spirit, and they are life*. James i. 21. Wherefore lay apart all filthi-

ness and superfluity of naughtiness, and receive with *meekness* the engrafted word, which is able to save your souls.

SECTION XII.

2 Peter i. 20. Knowing this first, that no prophecy of the Scripture is of any *private interpretation*. 2 Peter iii. 2. That ye may be mindful of the words which were spoken before by the Holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour. Acts xxvi. 25. But he said, I am not mad, most noble Festus, but speak forth the *words of truth and soberness*. Gal. v. 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined, by God's grace.

THE CONSECRATION OF BISHOPS.

Archbish. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

Ans. I will so do, by the help of God.

From the Thirty-nine Articles.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those Cano-

nical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical BOOKS.....

And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following.....

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

ARTICLE VII.

Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in common-wealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called Moral.

From the Homilies.**BOOK I.**

HOMILY 1. "A faithful Exhortation to the Reading and Knowledge of Holy Scripture." (*throughout.*)

BOOK II.

HOM. 10. "Of the reverend Estimation of God's Word." (*throughout.*)



**FROM ARCHBISHOP CRANMER'S PREFACE OR
PROLOGUE TO THE BIBLE.**

In the Scripture be the fat pastures of the soul, therein is no venomous meat, no unwholesome thing; they be the very dainty and pure feeding. He, that is ignorant, shall find there what he should learn. He, that is a perverse sinner, shall there find his damnation to make him to tremble for fear. He, that laboureth to serve God, shall find there his glory, and the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learn, how to govern their subjects; subjects, obedience, love, and dread, to their princes. Husbands, how they should behave them unto their wives, how to educate their children and servants: and contrary, the wives, children, and servants, may know their duty to their husbands, parents, and

masters. Here may all manner of persons, men, women, young, old, learned, unlearned, rich, poor, priests, laymen, lords, ladies, officers, tenants, and mean men ; virgins, wives, widows, lawyers, merchants, artificers, husbandmen, and all manner of persons, of what estate or condition soever they be, may in this book learn all things, what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all others.

FROM KING EDWARD THE SIXTH'S CATECHISM.

Master. That faith, which is conceived by hearing and reading of the word ; what doth it teach thee concerning God ?

Scholar. This doth it principally teach : that there is one certain nature, one substance, one ghost, and heavenly mind, or rather an everlasting spirit, without beginning or ending, which we call God : whom all the people of the world ought to worship with sovereign honour, and the highest kind of reverence. Moreover, out of the holy words of God, which by the prophets and the beloved of Almighty God, are in the holy books published, to the eternal glory of his name, I learn the law and the threatenings thereof : then the promises and the Gospel of God. These things, first written by Moses and other men of God, have been preserved whole and uncorrupted, even to our age : and since that, the chief Arti-

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which will muse in the law of God both day and night. Remember that he calleth him blessed, which walketh in the way of the Lord, which will search diligently his testimonies, and will in his whole heart seek the same.

FROM NOWELL'S CATECHISM.

Scholar. Christian religion is the true and godly worshipping of God, and keeping of his commandments.

Master. Of whom dost thou think it is to be learned?

Scho. Of none other surely but of the heavenly word of God himself, which he hath left unto us written in Holy Scripture.

Mast. What writings be those which thou callest the word of God and the Holy Scriptures?

Scho. None but those which have been published, first by Moses, and the Holy Prophets, the friends of Almighty God, by the instinct of the Holy Ghost in the Old Testament, and afterwards more plainly in the New Testament by our Lord Jesus Christ, the Son of God, and by his Holy Apostles inspired with the Spirit of God, and have been preserved unto our time whole and uncorrupted.

Mast. Why was it God's will so to open unto us his word in writing?

Scho. Because we of ourselves (such is the darkness of our hearts) are not able to understand the

will of Almighty God, in the knowledge of whom, and in obedience towards him true godliness consisteth. God having pity upon us, hath opened and clearly set it out unto us ; and the same so clearly set out he hath left in the book of the two Testaments, which are called the Holy Scriptures, to the end that we should not be uncertainly carried hither and thither, but that by his heavenly doctrine there should be made us, as it were, a certain entry into heaven.

Mast. Why dost thou call God's word a Testament ?

Scho. Because it is evident that in conceiving of religion, it is the chief point to understand what is the will of the everliving God. And sith by the name of Testament is signified, not only a will, but also a last and unchangeable will, we are hereby admonished, that in religion we follow nothing, nor seek for any thing further than we are therein taught by God ; but that as there is one only true God, so there be but one godly worshipping and pure religion of one only God. . . .

Mast. Dost thou then affirm that all things necessary to godliness and salvation, are contained in the written word of God ?

Scho. Yea ; for it were a point of intolerable ungodliness and madness to think, either that God hath left an imperfect doctrine, or that man were able to make that perfect which God left imperfect. Therefore the Lord hath most straitly forbidden men, that they neither add any thing to, nor take any thing from, his word, nor turn

any way from it, either to the right hand or to the left

Mast. Into what chief parts dost thou divide all this word of God?

Scho. Into the Law and the Gospel.

Mast. How be these two known the one from the other?

Scho. The Law setteth out our duties both of godliness towards God, that is, the true worshipping of God, and of charity toward our neighbour, and severely requireth and exacteth our precise obedience, and to the obedient promiseth everlasting life, but to the disobedient pronounceth threatenings and pains, yea, and eternal death. The Gospel containeth the promises of God; and to the offenders of the Law; so that they repent them of their offence, it promiseth that God will be merciful through faith in Christ.

REFORMATIO LEGUM, &c.

Of the Holy Trinity and Catholic Faith.

All Things out of the Canonical Scriptures are to be believed. Chap. 9.

This, therefore, is, generally, the Holy Scripture, in which we believe that all things to be believed as necessary to salvation, are fully and perfectly contained; so that whatever is not read or found in it, nor lastly either follows or is to be proved clearly from it, is not to be required of any one that he should believe it as an Article of Faith.

The Authority of Holy Scripture is supreme in the Church. Cap. 10.

The authority of Holy Scripture is believed to be so great, that no excellence of any creature is to be preferred before it, or to be placed upon an equality with it.

Recourse is to be had to Hebrew Versions of the Old Testament, and to Greek ones of the New. Cap. 12.

But in the reading of the Holy Scriptures, if any passages occur which are ambiguous or obscure in the Old Testament, their interpretation is to be sought at the fountain of Hebrew truth; but in the New Testament the Greek Versions are to be consulted.

The Creeds are useful in the Interpretation of Scripture. Cap. 13.

Moreover the chief heads of faith (which we call Articles) taken from the plainest texts of Holy Scripture, and briefly comprehended in the Creeds, are always to be kept in view in expounding the Sacred Writings, lest we should ever interpret or define any thing inconsistently with them.

CHAPTER II.

Of the Nature and Attributes of God.

SECTION I.

FROM the Holy Scriptures, and by the exercise of Reason, we obtain such a *Knowledge of the Divine Nature and Attributes* (or qualities), as is necessary to us in the present life. Our finite faculties cannot comprehend that which is infinite: it is, therefore, presumptuous and in vain to enquire into the mysterious Essence of the Deity, or his Secret Counsels, beyond what is written as his word, or manifested by the works of his hands. The Knowledge of God, however, which is thus supplied, is the foundation of Religion; and, for this cause, it is to be sought with humility and diligence.

§ 2. GOD, entitled in the Old Testament, **JEHOVAH**, is *One* God, self-existing, supreme, simple, indivisible;—a Spirit, immaterial, invisible, without body, parts or passions;—eternal, immutable, incorruptible;—infinite, omnipresent;—the fountain of life;—omniscient, all-wise;—omnipotent;—perfectly happy, holy, good, just, true, and glorious.

§ 3. The first of those Attributes, which are denominated incommunicable, or peculiar to the Divine Essence, is that of—*Unity*. That God is *One* undi-

ided Being, is plainly declared in Scripture, and attested by reason, which unitedly instruct us that necessary self-existence, perfection of nature, omnipotence, consistency of willing, and concord of action, are incompatible with a plurality of gods, or that these properties, which are essential to the Divine Nature, cannot subsist in more gods than one.

§ 4. *Spirituality*,—the being, in a peculiar manner, pure immaterial Essence, invisible and incapable of representation. God is known to be a Spirit, because a Spirit is of the highest order of existence, and He who created the Angelic Spirits cannot be their inferior. The invisible God was pleased to manifest himself in former times by assumed appearances, such as those of the Shecinah, the forms of Angels, the human Figure; and in Dreams and Visions.

§ 5. The *Eternity* of God implies, not only his infinite duration, his being without beginning and without end, but also his immutability, or being incapable of change, and his perfect independence. He who exists of himself, must have existed from all eternity, and must still continue to do so without end, as there is no cause of termination in his nature. From God all things are derived, and on him all things depend.

§ 6. *Immensity*, Omnipresence, or that infinite, unlimited property, by which God fills all space, and is every where, at all times and in all places, is a necessary Attribute; because, wherever his power or providence extends, there is his inseparable Essence: and the whole created universe is subject to his guidance, and upheld by his support; as it was originally called into existence by the Word of his Power.

§ 7. Of the Communicable Properties, which inferior beings may partake. Ascribed to God is that of *Life*, the Divine Nature, in consequence of which not only himself pre-eminently a *living* Being, but is also the Author of Life to all beings which are endued

§ 8. The *Omniscience*, or infinite Knowledge of God, is that faculty by which he understands all things absolutely and perfectly. This faculty intimately connected with his other Attributes, especially those of *Omnipotence* and *Wisdom*, is his presence. God gives knowledge, and knows he must himself possess in an infinite manner.

As Knowledge is the speculative act of the Divine Mind, and the application of the former to certain objects, *Wisdom* directs the *fittest means* to the attainment of such means and purpose as are the objects of Knowledge. The works of Creation, and of Redemption, afford abundant exercise of consummate Wisdom.

§ 9. The *Omnipotence*, or Might of God, is capable of effecting all things without contradiction to his other Attributes, or implying any defect in themselves. God is the origin of all power, must, therefore, excel in power all creatures, so as to be irresistible, uncontrollable, and without effort, to execute the sentence of his Will. Without this Omnipotent Authority, Knowledge and unerring Wisdom would be of no avail in the construction and support of the Universe.

§ 10. *Happiness*, in its most exalted degree, as it is to be considered with reference to the Deity, arises from the possession of infinite excellence, or the perfection of His other Attributes. His Knowledge, Wisdom, and Power, ensure the attainment and permanency of entire and unalloyed felicity. Absolutely and independently happy in Himself, He must needs be so in an infinite degree. In Him is the source of Happiness, and the Divine Happiness can receive no increase or diminution from exterior causes.

§ 11. The *Holiness* of God, implies that He is entirely free from every thing which partakes, be it ever so slightly, of evil or moral imperfection; and is intrinsically possessed of every pure and holy quality in the fullest measure. Were He not thus holy, His other Attributes might tend to evil;—which we may not suppose possible of God.

§ 12. *Infinite Goodness* consists in that benevolent ~~desire~~ to impart to all His creatures whatever is expedient for them, and may contribute to their happiness and welfare, which the Deity alone can exercise without restraint or error. The bestowing of a spiritual or temporal benefit by God, without merit in the receiver, is Grace; contrary to merit, Mercy; in alleviation of distress, Pity; in the supply of want, Bounty; in support of the innocent, Righteousness; in pardon of sin, Forgiveness; in bearing with sin, Long-suffering, or Patience. Of all the Attributes of the Deity, no one is more universally declared in his dispensations of Providence and Grace, than this most unia-
ble, most consoling property of Perfect Goodness.

§ 13. *Justice* is that quality by which all things are ordered according to the fixed and immutable Law of Right, by which God binds himself to follow and fulfil whatever rules and conditions his will has established and decreed. Endowed with perfect knowledge, wisdom, holiness, and power, his Justice must be infallible.

§ 14. The *Truth* of God is evinced by perfect sincerity in his declarations, and perfect fidelity in his promises. Falsehood arises from such sources alone as are incompatible with the Divine Nature. Perfect holiness implies perfect truth, and omnipotence needs no deceit or sinister means. His word is, therefore, to be implicitly relied on, although the execution of his promises be not always perceptible to us.

§ 15. The *Glory* of God consists in that excellence by which He so far surpasses all other beings, and which is manifested in the operation of his Attributes. It is that for which all things were called into existence, and to which all events and dispensations shall ultimately tend.

§ 16. When we speak or read of the affections or passions of the Deity, we are not to understand such expressions literally, but only as denoting acts of the Divine Will, which bear some analogy or resemblance to the effects of certain human dispositions;—so, likewise, when bodily form or members are ascribed to God, it is to be understood figuratively: his eye, for example, is his boundless knowledge; his right-hand, his absolute power.

From Scripture.

SECTION I.

JEREMIAH ix. 24. But let him that glorieth, glory in this, that he *understandeth and knoweth me*, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth. **Job xi. 7, 8.** Canst thou by searching *find out God*? canst thou *find out* the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; *what canst thou know*? **Job xxxvii. 5.** God thundereth marvellously with his voice; great things doeth he, which *we cannot comprehend*. **Deut. iv. 39.** *Know* therefore this day, and *consider* it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else. **John xvii. 3.** And this is life eternal, that they might *know Thee* the only true God, and Jesus Christ whom thou hast sent.

SECTION II.

Exod. iii. 14. And God said unto Moses, **I AM THAT I AM**: and he said, thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. **Psalm lxxxiii. 18.** That men may know that thou, whose name alone is **Jehovah**, art the Most High over all the earth. **1 Cor. viii. 4.** We know that an idol is nothing in the world, and that there is *none other God but one*. **1 Tim. i. 17.** Now unto the *King eternal, immortal, invisible, the only wise God*, be honour and glory for ever and ever. Amen.

SECTION III.

Deut. vi. 4. Hear, O Israel: the Lord our *God is One Lord*. **Gal. iii. 20.** Now a mediator is not a mediator of

one ; but *God is one*. Deut. xxxii. 39. See now that I, even I, am he, and there is *no God with me*. Exod. viii. 10. And he said, Be it according to thy word ; that thou mayest know that there is *none like unto the Lord our God*.

SECTION IV.

John iv. 24. *God is a Spirit* : and they that worship him must worship him in spirit and in truth. Luke xxiv. 39. A *Spirit* hath not flesh and bones, as ye see me have. Heb. xii. 9. Shall we not much rather be in subjection unto the *Father of Spirits*, and live ? Numb. xvi. 22. And they fell upon their faces, and said, O God, the *God of the spirits* of all flesh. Acts xvii. 29. We ought not to think that the *Godhead is like* unto gold, or silver, or stone, graven by art and man's device. John i. 18. *No man hath seen God* at any time ; the only-begotten Son, which is in the bosom of the Father, he hath declared him. Heb. xi. 27. He endured *as seeing him who is invisible*. 1 Kings viii. 10, 11. And it came to pass, when the priests were come out of the holy place, that *the cloud* filled the house of the Lord, so that the priests could not stand to minister because of the cloud : for *the glory of the Lord* had filled the house of the Lord. Gen. xviii. 1, 2. And *the Lord appeared* unto him in the plains of Mamre : and he sat in the tent-door in the heat of the day : And he lift up his eyes, and looked, and, lo, *three men* stood by him. Gen. xxxii. 24, 30. And Jacob was left alone ; and there wrestled *a man* with him until the breaking of the day : And Jacob called the name of the place Peniel : for *I have seen God* face to face, and my life is preserved. Exod. iii. 2, 4. And the *angel of the Lord appeared* unto him in a flame of fire, out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed. And when *the Lord* saw that he turned aside to see, *God* called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Gen. xxviii. 10, 12, 13. And

Jacob went out from Beersheba, and went towards Haran. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, *the Lord stood above it*, and said, I am the Lord God of Abraham thy father, and the God of Isaac.

SECTION V.

Isaiah lvii. 15. For thus saith the high and lofty One that *inhabiteth eternity*, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, *which is, and which was, and which is to come*, the Almighty. Isaiah xxvi. 4. Trust ye in the Lord for ever: for in the Lord JEHOVAH is *everlasting strength*. Psalm cii. 27. But thou art *the same*, and thy years shall have no end. Mal. iii. 6. For I am the Lord *I change not*. Rom. xi. 36. For *of him, and through him, and to him, are all things*; to whom be glory for ever. Amen.

SECTION VI.

1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, *cannot contain thee*; how much less this house that I have builded. Jer. xxiii. 23, 24. Am I a God *at hand*, saith the Lord, and not a God *afar off*? Can any hide himself in *secret places* that I shall not see him? saith the Lord. Do not I *fill heaven and earth*? saith the Lord. Psalm cxxxix. 7, 8, 9, 10. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, *thou art there*; if I make my bed in hell, behold, *thou art there*. If I take the wings of the morning, and dwell in the uttermost parts of the sea; *even there* shall thy hand lead me, and thy right-hand shall hold me. Isaiah lxvi. 1, 2. Thus saith the Lord, *The heaven is my throne, and the earth is my*

footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things *and mine hand made*, and all those things have been, saith the Lord.

SECTION VII.

Dan. vi. 26. I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is *the living God*, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. Acts xiv. 15. We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto *the living God*, which made heaven and earth, and the sea, and all things that are therein. Jer. x. 10. But the Lord is the true God, he is *the living God*, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Rom. i. 23. And changed the glory of the *uncorruptible God* into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Acts xvii. For in him *we live, and move, and have our being*; as certain also of your own poets have said, For we are also his offspring.

SECTION VIII.

1 John iii. 20. For if our hearts condemn us, God is greater than our hearts, and *knoweth all things*. 1 Sam. ii. 3. Let not arrogancy come out of your mouth for the Lord is a God of knowledge, and by him actions are weighed. Acts xv. 18. *Known unto God are all his works*, from the beginning of the world. Prov. xv. 3. *The eyes of the Lord are in every place*, beholding the evil and the good. Rom. ii. 16. In the day when God shall judge *the secrets of men*, by Jesus Christ, according to my gospel. Acts i. 24. And they prayed and said, Thou, Lord, which *knowest the hearts of all men*, shew whether of these two thou hast chosen. Deut. xxix. 29. *The secret things belong unto the*

Lord our God. Psalm cxxxix. 1, 2. O Lord, *thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thoughts afar off.* Psalm xciv. 9, 10. He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? *He that teacheth man knowledge, shall not he know?* Rom. xi. 33. O the depth of the riches both of the *wisdom and knowledge of God!* how unsearchable are his judgments, and his ways past finding out. Dan. ii. 20. Daniel answered and said, Blessed be the name of God for ever and ever; for *wisdom and might* are his. Psalm civ. 24. O Lord, how manifold are thy works! in *wisdom* hast thou made them all. Ephes. i. 8, 9. Wherein he hath abounded toward us in all *wisdom and prudence*; having made known unto us the mystery of his will.

SECTION IX.

Psalm lxii. 11. God hath spoken once; twice have I heard this, that *power belongeth unto God.* Gen. xvii. 1. The Lord appeared to Abram, and said unto him, *I am the Almighty God.* Rev. xii. 6. Alleluia; for the *Lord God omnipotent* reigneth. Matt. xix. 26. With God all things are *possible.* 1 Chron. xxix. 12. Both riches and honour come of thee, and thou reignest over all; and in thine hand is *power and might*, and in thine hand it is to *make great*, and to *give strength* unto all. Jer. x. 12. He hath made the earth *by his power*, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the *word of his power*, when he had by himself purged our sins, sat down on the right of the Majesty on high

SECTION X.

2 Cor. xi. 31. The *God and Father* of our Lord Jesus Christ, which is *blessed for evermore.* Rom. i. 25. Who

changed the truth of God into a lie, and worshipped the creature more than *the Creator, who is blessed for ever. Amen.*

SECTION XI.

Josh. xxiv. 19. Ye cannot serve the Lord : for he is an *holy God* ; he is a jealous God ; he will not forgive your transgressions nor your sins. Psalm cxlv. 17. The Lord is righteous in all his ways, and *holy in all his works*. Isaiah vi. 3. *Holy, Holy, Holy* is the Lord of hosts ; the whole earth is full of his glory. 1 John iii. 3. And every man that hath this hope in him purifieth himself, *even as He is pure*. Hab. i. 13. Thou art of *purser eyes* than to behold evil, and canst not look on iniquity. 1 John i. 6. *God is light*, and in him is no darkness at all. Psalm lxxi. 22. I will also praise thee with the psaltery, *even thy truth, O my God ; unto thee will I sing with the harp, O thou holy One of Israel.*

SECTION XII.

Psalm lii. 1. Why boastest thou thyself in mischief, O mighty man ? *the goodness of God endureth continually*. Zech. ix. 17. For how great is *his goodness*, and how great is his beauty ! Psalm xxi. 3. For thou preventest him with *the blessings of goodness*. Psalm xxxiii. 5. He loveth righteousness and judgment : *the earth is full of the goodness of the Lord*. James i. 17. *Every good gift*, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Exod. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious, long-suffering, and abundant in goodness and truth*. Exod. xxxiii. 19. And he said, I will make *all my goodness* pass before thee, and I will proclaim the name of the Lord before thee ; and will be *gracious to whom I will be gracious*, and will shew mercy on whom I will shew mercy. Rom. iii. 24. Being justified *freely by*

his grace through the redemption that is in Jesus Christ. Psalm lxii. 12. Also unto thee, O Lord, belongeth *mercy* : for thou renderest to every man according to his work. James ii. 13. For he shall have judgement without mercy, that hath shewed no mercy, and *mercy rejoiceth against judgement*. Psalm ciii. 13. Like as a Father pitieth his children, so *the Lord pitieth them that fear him*. James v. 11. Ye have heard of the patience of Job, and have seen the end of the Lord ; that *the Lord is very pitiful*, and of tender mercy. Psalm cxlv. 16, 17. *Thou openest thine hand, and satisfiest* the desire of every living thing. The Lord is *righteous* in all his ways, and holy in all his works. Psalm cxxx. 4. But there is *forgiveness with thee*, that thou mayest be feared. Luke xxiii. 34. Then said Jesus, Father, *forgive them* ; for they know not what they do.

SECTION XIII.

Isaiah xlv. 21. There is no God else beside me ; *a just God, and a Saviour* : there is none beside me. Psalm lxxxix. 14. *Justice and judgement* are the habitation of thy throne : mercy and truth shall go before thy face. Jer. ix. 24. But let him that glorieth, glory in this, that he understandeth and knoweth me ; that I am the Lord which exercise loving-kindness, *judgement*, and righteousness, in the earth ; for in these things I delight, saith the Lord. Deut. xxxii. 4. He is the Rock, his work is perfect ; for all *his ways are judgement*, a God of truth and without iniquity, *just and right is he*.

SECTION XIV.

Psalm cxlvi. 6. Which made heaven and earth, the sea and all that therein is ; *which keepeth truth for ever*. Titus i. 2. In hope of eternal life, which *God, that cannot lie*, promised before the world began. Isaiah xxv. 1. O Lord, thou art my God ; I will exalt thee, I will praise thy name : for thou hast done wonderful things, *thy counsels of old are*

faithfulness and truth. Heb. x. 23. Let us hold fast the profession of our faith without wavering ; *for he is faithful that promised.* Joshua xxi. 45. There *failed not* aught of any good thing which the Lord had spoken unto the house of Israel ; *all came to pass.*

SECTION XV.

1 Chron. xxix. 11. Thine, O Lord, is the greatness, and the power, and *the glory*, and the victory, and the majesty : for all that is in the heaven and in the earth *is thine* ; *thine* is the kingdom, O Lord, and thou art exalted as head above all. Exod. xv. 11. Who is like unto thee, O Lord, among the gods ? who is like thee *glorious* in holiness, fearful in praises, doing wonders ? John xvii. 5. And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.* Acts vii. 2. And he said Men, brethren, and fathers hearken ; *The God of glory* appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran. Isaiah xliii. 7. Even every one that is called by my name : for I have created him *for my glory*, I have formed him ; yea I have made him. 1 Tim. iii. 16. And without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, *received up into glory.*

From the Book of Common Prayer.

MORNING PRAYER. *Second Collect, for Peace.* O God, who art the Author of Peace and lover of concord, in knowledge of whom standeth our eternal life

Prayer for the Royal Family. Almighty God, the fountain of all goodness

Prayer for the Clergy and People. Almighty and everlasting God, who alone workest great marvels

The Second Collect at EVENING PRAYER. O God, from whom all holy desires, all good counsels, and all just works do proceed :

THE CREED OF ST. ATHANASIUS.

PRAYER in the Time of War and Tumults. O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ;

PRAYER in the Ember Weeks. Almighty God, the giver of all good gifts

PRAYER for all Conditions of Men. O God, the Creator and Preserver of all Mankind.

PRAYER. O God, whose nature and property is ever to have mercy and to forgive

THE COMMUNION. *Collect.* Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ;.....

After the Prefaces. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name : evermore praising thee and saying, Holy, Holy, Holy Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high. Amen.

FORMS OF PRAYER TO BE USED AT SEA.
O Eternal Lord God, who alone spreadest out the Heavens and rulest the raging of the Sea ; who hast compassed the waters with bounds, until day and night come to an end :.....

O most glorious and gracious Lord God, who dwellest in the heaven but beholdest all things below ;.....

From the Thirty-nine Articles.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions ; of infinite wisdom and goodness ; the Maker and Preserver of all things both visible and invisible.....

THE SUM AND CONTENT OF ALL THE HOLY SCRIPTURES, BOTH OF THE OLD AND NEW TESTAMENT: *as prefixed to many of the principal Translations of the Holy Bible, published in the Reigns of Henry VIII. and Edward VI. viz. in Matthew's, A. D. 1537; Cranmer's, or the Great Bible, A. D. 1549.*

First, the holy writings of the Bible teach us, that there is one God Almighty, that hath neither beginning nor ending: which of his own goodness did create all things; of whom all things proceed, and without whom there is nothing; which is righteous and merciful, and which worketh all things in all, after his will; of whom it may not be demanded, wherefore he doth this, or that.

CRANMER'S CATECHISM.

To the intent, good children, that you may the better understand the true Christian faith and doctrine, you must first of all learn and know that God is a spiritual or ghostly substance, as Christ saith, John the 3d. God is not a bodily thing, which may be seen and felt. He is present in every place; he seeth and beholdeth all things, which we do, speak, or think, and yet he is not measured with any end, time, or place. And forasmuch as men's wit could not search or find out the knowledge of this high mystery of the substance of God, Christ himself, the Son of

God, did open to us, that believe in him, what God is: that is to say, that there is God the Father, God the Son, and God the Holy Ghost, three persons, and yet one true and everlasting God,

NOWELL'S CATECHISM.

Master. Now go forward, and tell me, in as apt words as thou canst, what thou understandest by the name of God, which followeth next in the Creed.

Scholar. I will do the best I can, good master, as my wit and ability will serve me. I understand that there is one nature, or substance, or soul, or mind, or rather Divine Spirit (for diversely have wise men, both heathen and Christian, termed God, where indeed by no words he can be properly termed); eternal, without beginning and end, unmeasurable, uncorporeal, invisible with the eyes of men, of most excellent majesty, which we call God, whom all people of the world must reverence and worship with highest honour; and in him, as in the best and greatest, to settle their hope and affiance.

REFORMATIO LEGUM, &c.

What is to be believed of the Nature of God and the blessed Trinity. Cap. 2.

Let all the sons of God born again through Jesus Christ, out of a pure heart, a good con-

ence, and an unfeigned faith, believe and confess that there is one living and true God eternal, and incorporeal, impassible, of infinite power, wisdom and goodness, the creator and preserver of all things, as well visible as invisible.

.....

CHAPTER III.

Of the Trinity.

SECTION I.

As the Holy Scriptures teach that there is but one living and true God, so likewise do they instruct us, that there are *three* real and distinct Subsistences, or *Persons*, to whom the Divine Nature and Attributes are to be ascribed ; or, in other words, that there are *three Persons in One Godhead*.

§ 2. In this incomprehensible and mysterious union, are declared to co-exist, *the Father, the Son, and the Holy Ghost* ; and this co-existence is usually designated, for the sake of brevity and explicitness, The Trinity in Unity.

§ 3. “ *The Godhead* of the Father, of the Son, and the Holy Ghost, *is all one* ; the Glory equal, the Majesty co-eternal.” Each Person is uncreated, incomprehensible, and eternal ; each one is Almighty, God, and Lord : and yet there are not three, but one of each distinct denomination. “ In this Trinity none is afore or after other ; none is greater or less than another ” in the enjoyment of the Divine Perfections, but the whole three Persons are co-eternal together and co-equal. We are not therefore to “ divide the

Substance" of the Godhead by asserting three Gods or three Lords.

§ 4. The *Three Persons* of the Godhead are distinguished by their names and mutual relation to each other, by their peculiar offices, and separate operations.

§ 5. The plain meaning of the *Titles* Father, Son, and Holy Ghost or Spirit, forbids the supposition that they are applied to one individual person under different views. The Father cannot be his own Son, or the Son his own Father: so of the Spirit. But we are moreover assured that "the Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made nor created, but begotten; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding." We are not, therefore, to "confound the Persons" of the Godhead.

§ 6. To the Father is *peculiarly attributed* the works of Creation and of Providence; to the Son the office of Redemption; to the Holy Spirit the operation of enlightening and sanctifying the Children of Men.

§ 7. The Doctrine of the Trinity is the *foundation-stone of Christianity*, and being plainly set before us in the unerring Text of the Canonical Scriptures, we are not to attempt an explanation of mysteries which far surpass our understanding, such as the mode of eternal paternity, filiation, or procession in the Trinity; but relying on the express word of God in this matter,—as we do not hesitate to believe, though we

cannot comprehend, the wonders of nature and the manner of our own existence,—we must hold the Catholick; or universal, Faith of the Church of Christ; and with devout submission and humility, “Worship One God in Trinity, and Trinity in Unity.”

From Scripture.

SECTION I.

GENESIS i. 26. And God said, Let us make man in our image, after *our* likeness. 1 John v. 7. For there are *three* that bear record in heaven.

SECTION II.

1 John v. 7. For there are three that bear record in heaven, *the Father, the Word, and the Holy Ghost*; and these three are *one*. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of *the Father, and of the Son, and of the Holy Ghost*. 2 Cor. xiii. 14. The grace of *the Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all. Amen.

SECTION III.

1 Cor. viii. 4, 5, 6. We know that an idol is nothing in the world, and that there is *none other God but one*; for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but *one God, the Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him. Ephes. iv. 4. There is one body and *one Spirit*, even as ye are called in one hope of your calling. John i. 1, 2. *In the beginning* was the Word, and the Word was with God, and the Word *was God*. The same was in the beginning with God. Gen. i. 2. And the *Spirit of God* moved upon the face of the waters. Jer. xiii. 24. Can any hide himself in secret

places that I shall not see him? saith the Lord. Do not I *fill heaven and earth*? saith the Lord. Ephes. i. 23. Which is his body, the fulness of him that *filleteth all in all*. Psalm cxxxix. 7. Whither shall I *go from thy Spirit*? or whither shall I flee from thy presence? Isaiah xl. 28. Hast thou not known, hast thou not heard, that the *everlasting God*, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Heb. xiii. 8. *Jesus Christ* the same *yesterday, and to day, and for ever*. Heb. ix. 14. How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God? Matt. vi. 13. For *thine* is the kingdom, and *the power*, and the glory, for ever. Amen. Matt. xxviii. 18. And Jesus came and spake unto them, saying, *All power* is given unto me in heaven and in earth. Rom. xv. 19. Through mighty signs and wonders, by *the power of the Spirit* of God. Acts iv. 24. And when they heard that they lift up their voice to God with one accord, and said Lord, *thou art God*, which hast made heaven and earth, and the sea, and all that in them is. Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh, *Christ* came, who is over all, *God* blessed for evermore. Acts v. 3, 4. And Peter said, Ananias, why hath satan filled thine heart to lie to the *Holy Ghost*. Thou hast not lied unto men, but unto *God*. 1 Thess. iii. 11, 12. Now God himself, and our Father, and *our Lord Jesus Christ*, direct our way unto you. 2 Cor. iii. 17. Now *the Lord* is that *Spirit*.

SECTION IV.

Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw *the Spirit of God* descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my *beloved Son*, in whom I am well pleased.

SECTION V.

John iii. 16, 17. For God so loved the world, that he gave his *only-begotten Son*, that whosoever believeth in him should not perish, but have everlasting life. For God sent *his Son* into the world to condemn the world; but that the world through him might be saved. John xv. 26. But when the *Comforter* is come, whom I will send unto you from the Father, even *the Spirit of truth*, which proceedeth from the *Father*, he shall testify of me.

SECTION VI.

Gen. i. 1. In the beginning *God created* the heaven and the earth. 1 John v. 11, 12. And this is the record, that God hath given to us eternal life, and this life is in *his Son*, he that hath the Son, hath life; and he that hath not the Son, hath not life. 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus, and *by the Spirit of our God*. 2 Thess. ii. 13. God hath from the beginning *chosen* you to salvation *through sanctification of the Spirit* and belief of the truth.

SECTION VII.

Ephes. ii. 18. For through him *we both have an access* by one Spirit unto the Father. 1 Tim. iii. 16. And without controversy *great is the mystery of godliness*: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Cor. ii. 10, 11. But God *hath revealed them unto us* by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Coloss. ii. 2. That their hearts might

be comforted, being knit together in love, and unto riches of the full assurance of understanding, *to the acknowledgement of the mystery of God, and of the Father, and Christ.* 1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that *we know him that is true* : and we are in him that is true, *and in his Son Jesus Christ.* This is the true God, and eternal life. 1 John iv. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

From the Book of Common Prayer.

MORNING PRAYER. *Absolution.* Almighty God, the Father of our Lord Jesus Christ Wherefore let us beseech him to grant us true repentance, and his Holy Spirit ; . . . so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Here all standing up, the Priest shall say,
Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Te Deum.

Apostles' Creed. The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

CREED OF ST. ATHANASIUS.

LITANY. O God the Father of Heaven, . . .
O God the Son, Redeemer of the World, . . .
O God the Holy Ghost, proceeding from the Father and the Son, . . . O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

COLLECT *for the Third Sunday in Advent.*
Lord Jesu Christ. . . . who livest and reignest

with the Father and the Holy Spirit, ever one God, world without end.

COLLECT for Christmas Day. Almighty God, Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end.

COLLECT for Trinity Sunday. Almighty and everlasting God, who hast given unto us thy Servant's grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; we beseech thee that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities ; who livest and reignest, one God, world without end. Amen.

THE COMMUNION. Nicene Creed.

Exhortation. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man

Preface upon the Feast of Trinity only. Who art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost without any difference or inequality.

The Blessing. The peace of God, which passeth all understanding, keep your hearts and

minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

PUBLICK BAPTISM OF INFANTS. N. I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost.

CATECHISM. *Quest.* What dost thou chiefly learn in these articles of thy belief.

Ans. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctified me, and all the elect people of God.

CONSECRATION OF BISHOPS. *Veni Creator Spiritus; or this,*

Come, Holy Ghost, eternal God....(*throughout.*)

From the Thirty-nine Articles.

ARTICLE I.

Of Faith in the Holy Trinity.

.....And in unity of this Godhead there be three Persons, of one substance, power, and eternity; The Father, the Son, and the Holy Ghost.

ARTICLE VIII.

Of the Creeds.

The three Creeds ; Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed ; for they may be proved by most certain warrants of Holy Scripture.

From the Homilies.

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BOOK II.

HOMILY 12. Of the Nativity (passim.)

HOMILY 16. For Whitsunday (passim.)

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CRANMER'S CATECHISM.

And it is your bounden duty, good children, diligently to learn this lesson. And although these things pass all men's capacities, and is a doctrine hard for you to learn, yet in time to come you shall hear more of this matter. In the mean season bear away (I pray you) this one lesson, that there is one true and everlasting God, and yet three persons, the Father, the Son, and the Holy Ghost. And this we call the Trinity.

se these three, the Father, the Son, and the Ghost, are one godly substance. And it great shame for you, that be Christian child, not to learn this lesson: for all you were ed in the name of the Father, and of the and of the Holy Ghost, and thereby you made Christians and the children of God, obtained remission of your Sins. Wherefore our duty to learn and know in whose name re baptized, that so you may truly know and your Father which you have in heaven. his doth plainly and shortly teach unto you eed. For in the Creed, wherein we say I believe in God, the Father Almighty; believe in Jesus Christ, his only Son; and f all we say, I believe in the Holy Ghost: three sentences be as much to say, as, I a in God, which is the Father, the Son, e Holy Ghost. Infidels and ungodly peo, not know this, nor can understand the but Christian men have this mystery so declared unto them in the word of God, abes and young children hear and learn this, almost as soon as they be able to creep their cradle.

efore we are bound heartily to thank which hath opened unto us such great wis- and mysteries. Whereby you perceive children), that in this short treatise, called eed (as I said before), we be taught what is, that is to say, God the Father, God the and God the Holy Ghost. Also hereby we

learn what great benefits God hath given unto us, and how tenderly he loveth and favoureth us like a most gentle and merciful Father. In the which knowledge consisteth our felicity and blessedness: for if we did only know what God were, and did know nothing of his will toward us whether he were our friend or foe, favourable or angry, pleased or displeased with us; then our consciences, being wavering and doubtful, should be destitute and void of comfort. Wherefore listen to me diligently, good children, that you may know what benefits those be, which God hath given among you, what love he beareth toward you, and what is the hope of everlasting life to the which we be called. The benefits of God toward us be infinite and innumerable, yet nevertheless as God himself is three persons, the Father, the Son, and the Holy Ghost, so there be three special works, whereby he hath declared his singular love toward us.

The first is, that God, the Father, hath created and made us of nothing, and given to us body and soul, and all things necessary to the maintenance of our lives, and hath made us lord over all earthly creatures.

The second is, that when we were all born in sin, God the Son did redeem us from our sins and wicked life.

The third is, that the Holy Ghost doth renew our hearts, sanctify us, and make us the temples of God.

And in these three benefits given unto us by

the three persons of the most blessed Trinity, consisteth the matter and effect of the whole Creed.

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#### JEWELL'S APOLOGY OF THE CHURCH.

We believe that there is one certain nature and divine power which we call God, and that this is distinguished into three equal Persons, the Father, Son, and Holy Ghost, all of the same power, of the same majesty, of the same eternity, of the same divinity, and of the same substance; and although these three Persons are so distinguished, that the Father is not the Son, nor the Son the Holy Ghost or Father; yet there is but one God, and this one God created heaven and earth, and whatever is contained within the circumference of the heavens.

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#### NOWELL'S CATECHISM.

*Master.* Seeing there is but one God, tell me why, in the confession of the Christian faith, thou reheardest three, the Father, the Son, and the Holy Ghost.

*Scholar.* Those be not the names of sundry Gods, but of three distinct Persons in one God-head. For in one substance of God we must consider, the *Father*, which of himself begat the Son even from eternity, the beginning and first author of all things; the *Son*, even from eternity

begotten of the Father, which is the eternal wisdom of God the Father; the *Holy Ghost*, proceeding from them both, as the power of God spread abroad through all things, but yet so as it is also continually abideth in itself: and yet that God is not therefore divided. For of these three Persons, none goeth before the other in time, in greatness, or in dignity; but the Father, the Son, and the Holy Ghost, three distinct Persons, in eternity of like continuance, in power, even in dignity equal, and in Godhead one. There is therefore one eternal, immortal, almighty, glorious, the best, the greatest God, the Father, the Son, and the Holy Ghost. For so hath the universal number of Christians, which is called the Catholic Church, taught us by the Holy Scriptures concerning God the Father, the Son, and the Holy Ghost: where otherwise the infinite depth of this mystery is so great that it cannot with mind be conceived, much less with words be expressed, wherein therefore is required a simplicity of Christian faith ready to believe, rather than sharpness of wit to search, or the office of the tongue to express so secret and hidden a mystery.

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## REFORMATIO LEGUM, &amp;c.

*What is to be believed of the Nature of God and the blessed Trinity.* Chap. 2.

And that in the unity of that Divine Nature, there are three Persons, of the same Essence and

Eternity, the Father, the Son, and the Holy Spirit. That the Father, indeed, is of Himself, neither of any other is he begotten or proceeding: and the Son is begotten of the Father. That the Holy Spirit proceeds from both the Father and the Son: not that there is any diversity or inequality of nature to be supposed in this distinction of persons, but as to the Substance, or as it is said, the Divine Essence, all things are alike and equal.

*Of the Three Creeds. Chap. 5.*

And since nearly all things which relate to the Catholick Faith, as well with regard to the blessed Trinity, as with regard to the Mysteries of our Redemption, are briefly contained in the **Three Creeds**, that is, the **Apostles'**, **Nicene**, and **Athanasian**; therefore we receive and embrace these **Three Creeds**, as certain compendiums of our faith, because they may readily be proved by most sure testimonies of the **Divine and Canonical Scriptures**.

*Epilogue. Chap. 16.*

But since it would be a very long and evidently laborious work, to write distinctly, at present, all things which are to be believed according to the **Catholick Faith**, we judge that sufficient which we have declared concerning the **Holy Trinity**,—**Jesus Christ our Lord**,—and salvation procured through him for the human race.

## CHAPTER IV.

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### *Of God the Father.*

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#### SECTION 1.

THE first Person of the adorable Trinity is God *the Father*, having priority in respect of personal properties, but not of essential Attributes.

§ 2. To the Father is most frequently applied *the abstract title, God*, in a peculiar and pre-eminent manner, both in the Scriptures, and by the primitive writers of the Christian Church, as being the head and origin of all things, even of Divinity, and differing in this respect from the other two Persons of the Godhead, that, though they be no less perfectly and entirely God,—the Son is begotten, and the Holy Ghost proceeding.

§ 3. God, the Father Almighty, is declared to be, more especially, with reference to his peculiar office,—the *Maker* of Heaven and Earth, and of all things visible and invisible,—the *Preserver* and *Disposer*,—the *Lord* and *Governour* of all the created Universe.

## From Scripture.

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### SECTION II.

Ephes. i. 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. John vi. 45. 46. Then cried Jesus in the temple as he taught, saying, Ye doth know me, and ye know whence I am: and I am not me of myself, but he that send me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. John xiv. 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

### SECTION I.

1 Cor. viii. 6. But it is there is but one God, the Father, whom are all things, and we live in him. Jesus is the Son of God and Father of all, who is above all, and through whom all is in you all. Matt. ii. 10. Have we not all one Father, which hath not one God, except in Jesus Christ? If we confess we God, even the Father. John i. 3. All things that the Father hath life in himself, all that he given to the Son, he give life in himself. God is Father, and because he is Father, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Matt. xii. 28. All things are revealed unto me of my Father: and no man knoweth the Son at the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 1 Cor. ii. 11. Even so, the things of God knoweth no man, but the Spirit of God. Acts xiii. 26. God hath fulfilled to same unto us their children, in that he hath raised in Jesus



Lord of lords, the only Ruler of princes who dost from thy throne behold all the dwellers upon Earth;....

**CREED OF ST. ATHANASIUS.**

**LITANY.** O God the Father of heaven, have mercy upon us miserable sinners.

**PRAYER for all Conditions of Men.** O God the Creator and Preserver of all Mankind.

**THANKSGIVING for restoring publick Peace at Home.** O Eternal God and heavenly Father....

**COLLECT for Christmas Day.**

**COLLECT for Whitsunday.**

**NICENE CREED.** I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

**COMMUNION. Exhortation.** Wherefore it is our duty to render most humble and hearty thanks, to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance on that Holy Sacrament.

**Confession.** Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men;.....

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, everlasting God.

**PUBLICK BAPTISM OF INFANTS.** I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy

he will grant to *this Child* that thing which by nature *he* cannot have ;.....

**CATECHISM.** *Question.* What dost thou chiefly learn in these articles of thy belief?

*Answer.* First, I learn to believe in God the Father, who hath made me and all the world.

*Quest.* What desirest thou of God in this (*the Lord's*) Prayer?

*Ans.* I desire, my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ;.....

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### From the Homilies.

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BOOK I.

HOMILY 4. "Of the true and lively Faith."
(*passim.*)

CRANMER'S CATECHISM.

For this is the brief sum of the Creed to say,
"I believe in God the Father, which did create
and make me. I believe in God the Son which
did redeem me. And I believe in the Holy
Ghost, which hath sanctified and hallowed me."
For the which consideration we intend to divide
this our exposition, made upon the Creed, into

three parts ; of the which the first shall be of the Creation, the second of the Redemption, and the third of Sanotification.

And first, we will entreat of the Creation, which is expressed in these words : “ I believe in God the Father Almighty, maker of heaven and earth.” Where note, good children, that this word (“ I believe”) signifieth as much in this place as (“ I trust,”) so that this sentence, “ I believe in God the Father,” is as much to say, as, “ I trust in God the Father, and look assuredly to receive all good things at his hand.” Wherefore this is the meaning of the foresaid article, that we ought to put our trust in no creature, but in the true and living God only. For no creature can do us any good or harm, without the will of him. We of ourselves made not ourselves (as it is written in the Psalms), nor we can neither save ourselves, neither deliver us from any peril. Therefore we ought to put our trust in God only, stick fast to him, hang upon him, and to look for all good things at his hand. They, therefore, that trust in men, in their favour or friendship ; they that trust in their own learning, wisdom, riches, power, friends, or any such thing ; they do not truly believe in God, truly and wholly trust in him, nor look for all good things from him, but rather despise him, and worship for their god, and make an idol of that thing, wherein they put their trust, and so grievously offend God. Wherefore it must needs be, that at the length they must be brought to confusion and

in, that they may learn, by their own fall and
cay, that those were but vain things wherein
ey put their trust and confidence, and that only
od is the sure rock and stay, upon whom who-
ever leaneth shall not be deceived nor con-
demned. For it is the Lord God, which daily
ureth upon us infinite benefits, which giveth
all things that we have need of, and defendeth
from all things that may hurt us either in
dy or in soul. And this is the fatherly love
ich he beareth towards us, to do all goodness
wards us without our merits or deservings:
erefore we ought to trust in him, yield our-
lves wholly into his protection, to look for all
od things at his hands, and with a merry heart
d constant faith, to cleave to his goodness in

things. And this is the highest and chiefest
crifice; wherewith God is pleased and wor-
ipped. And whosoever believeth in him after
is sort, those he taketh for his well-beloved
ildren, and in all things he declareth to them
at he is their loving Father. Wherefore (good
ildren) let us not put our trust in any creature,
in any worldly thing, but at all times let us
sten our sure trust in our Lord God. So we
all be made his children, and enjoy life ever-
sting.

Now consider, good children, what a God he
, in whom we believe, and in whom we put our
ust. He is God the Father, the almighty maker
f heaven and earth. And these words, good
ildren, ought not slightly to be passed over,

for they be of great weight and importance. Wherefore, I pray you, as it were in balance, to weigh them diligently, and learn to understand them. For these words contain not in them worldly philosophy or man's sapience, but heavenly and godly wisdom. Wherefore, I pray you, give good heed whilst I do declare them unto you.

First, this article teacheth us, that God is almighty, that is to say, that he hath power to work and do all things whatsoever pleaseth him; and no creature in heaven or earth is able to let or withstand him, and that nothing is impossible unto him. And this is the foundation and beginning of Christian knowledge and faith, to believe that God is almighty: the which many men do not believe, and yet nevertheless they will be counted Christian men, or rather great clerks.

KING EDWARD THE SIXTH'S CATECHISM.

Master. And first, I would hear of the knowledge of God; afterwards, of the right serving of him.

Scholar. I will with a good will obey your pleasure, dear master, as far as my simple wit will suffer me. Above all things we must stedfastly believe and hold; that God Almighty, the Father, in the beginning, and of nothing, made and fashioned this whole frame of the world; and all

things whatsoever are contained therein : and that they all are made by the power of his word, that is, of Jesus Christ, the Son of God : which thing is sufficiently approved by witness of Scripture. Moreover, that when he had thus shapen all creatures, he ruled, governed, and saved them by his bounty and liberal hand : hath ministered, and yet also ministereth most largely, all that is needful for maintenance and preserving of our life ; that we should so use them, as becometh mindful and godly children.

Master. Why dost thou call God, Father ?

Scho. For two causes ; the one, for that he made us all at the beginning, and gave life unto us all : the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again : making us his children : giving us his kingdom and the inheritance of life everlasting, with Jesus Christ, his own true and natural Son.

NOWELL'S CATECHISM.

Master. Why dost thou call God Father ?

Scholar. Beside the same principal cause which I have already rehearsed, which is, for that he is the natural Father of his only Son, begotten of himself from before all beginning, there be two other causes why he both is indeed and is called our Father. The one is, for that he first created us, and gave life unto us all. The other cause is of greater value, namely, for that he hath di-

three parts ; of the which the first shall be of the Creation, the second of the Redemption, and the third of Sanctification.

And first, we will entreat of the Creation, which is expressed in these words : “ I believe in God the Father Almighty, maker of heaven and earth.” Where note, good children, that this word (“ I believe”) signifieth as much in this place as (“ I trust,”) so that this sentence, “ I believe in God the Father,” is as much to say, as, “ I trust in God the Father, and look assuredly to receive all good things at his hand.” Wherefore this is the meaning of the foresaid article, that we ought to put our trust in no creature, but in the true and living God only. For no creature can do us any good or harm, without the will of him. We of ourselves made not ourselves (as it is written in the Psalms), nor we can neither save ourselves, neither deliver us from any peril. Therefore we ought to put our trust in God only, stick fast to him, hang upon him, and to look for all good things at his hand. They, therefore, that trust in men, in their favour or friendship ; they that trust in their own learning, wisdom, riches, power, friends, or any such thing ; they do not truly believe in God, truly and wholly trust in him, nor look for all good things from him, but rather despise him, and worship for their god, and make an idol of that thing, wherein they put their trust, and so grievously offend God. Wherefore it must needs be, that at the length they must be brought to confusion and

in, that they may learn, by their own fall and decay, that those were but vain things wherein they put their trust and confidence, and that only God is the sure rock and stay, upon whom whosoever leaneth shall not be deceived nor confounded. For it is the Lord God, which daily poureth upon us infinite benefits, which giveth us all things that we have need of, and defendeth us from all things that may hurt us either in body or in soul. And this is the fatherly love which he beareth towards us, to do all goodness towards us without our merits or deservings: therefore we ought to trust in him, yield ourselves wholly into his protection, to look for all good things at his hands, and with a merry heart and constant faith, to cleave to his goodness in all things. And this is the highest and chiefest sacrifice; wherewith God is pleased and worshipped. And whosoever believeth in him after this sort, those he taketh for his well-beloved children, and in all things he declareth to them that he is their loving Father. Wherefore (good children) let us not put our trust in any creature, nor in any worldly thing, but at all times let usasten our sure trust in our Lord God. So we shall be made his children, and enjoy life everlasting.

Now consider, good children, what a God he is, in whom we believe, and in whom we put our trust. He is God the Father, the almighty maker of heaven and earth. And these words, good children, ought not slightly to be passed over,

three parts ; of the which the first shall be of the Creation, the second of the Redemption, and the third of Sanctification.

And first, we will entreat of the Creation, which is expressed in these words : “ I believe in God the Father Almighty, maker of heavens and earth.” Where note, good children, that this word (“ I believe”) signifieth as much in this place as (“ I trust,”) so that this sentence, “ I believe in God the Father,” is as much to say, as, “ I trust in God the Father, and look assuredly to receive all good things at his hand.” Wherefore this is the meaning of the foresaid article, that we ought to put our trust in no creature, but in the true and living God only. For no creature can do us any good or harm, without the will of him. We of ourselves made not ourselves (as it is written in the Psalms), nor we can neither save ourselves, neither deliver us from any peril. Therefore we ought to put our trust in God only, stick fast to him, hang upon him, and to look for all good things at his hand. They, therefore, that trust in men, in their favour or friendship ; they that trust in their own learning, wisdom, riches, power, friends, or any such thing ; they do not truly believe in God, truly and wholly trust in him, nor look for all good things from him, but rather despise him, and worship for their god, and make an idol of that thing, wherein they put their trust, and so grievously offend God. Wherefore it must needs be, that at the length they must be brought to confusion and

ruin, that they may learn, by their own fall and decay, that those were but vain things wherein they put their trust and confidence, and that only God is the sure rock and stay, upon whom whosoever leaneth shall not be deceived nor confounded. For it is the Lord God, which daily poureth upon us infinite benefits, which giveth us all things that we have need of, and defendeth us from all things that may hurt us either in body or in soul. And this is the fatherly love which he beareth towards us, to do all goodness towards us without our merits or deservings: wherefore we ought to trust in him, yield ourselves wholly into his protection, to look for all good things at his hands, and with a merry heart and constant faith, to cleave to his goodness in all things. And this is the highest and chiefest sacrifice; wherewith God is pleased and worshipped. And whosoever believeth in him after this sort, those he taketh for his well-beloved children, and in all things he declareth to them that he is their loving Father. Wherefore (good children) let us not put our trust in any creature, or in any worldly thing, but at all times let us fasten our sure trust in our Lord God. So we shall be made his children, and enjoy life everlasting.

Now consider, good children, what a God he is, in whom we believe, and in whom we put our trust. He is God the Father, the almighty maker of heaven and earth. And these words, good children, ought not slightly to be passed over.

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ruin, that they may learn, by their own fall and decay, that those were but vain things wherein they put their trust and confidence, and that only God is the sure rock and stay, upon whom whosoever leaneth shall not be deceived nor confounded. For it is the Lord God, which daily poureth upon us infinite benefits, which giveth us all things that we have need of, and defendeth us from all things that may hurt us either in body or in soul. And this is the fatherly love which he beareth towards us, to do all goodness towards us without our merits or deservings: wherefore we ought to trust in him, yield ourselves wholly into his protection, to look for all good things at his hands, and with a merry heart and constant faith, to cleave to his goodness in all things. And this is the highest and chiefest sacrifice; wherewith God is pleased and worshipped. And whosoever believeth in him after this sort, those he taketh for his well-beloved children, and in all things he declareth to them that he is their loving Father. Wherefore (good children) let us not put our trust in any creature, nor in any worldly thing, but at all times let us strengthen our sure trust in our Lord God. So we shall be made his children, and enjoy life everlasting.

Now consider, good children, what a God he is, in whom we believe, and in whom we put our trust. He is God the Father, the almighty maker of heaven and earth. And these words, good children, ought not slightly to be passed over,

the same nature and similar faculties, in order that she might be a help meet for him, out of whom she had been taken.

§ 18. Man was created in *the image of God*, resembling the Deity in his primitive purity and happiness, in certain powers of mind which fitted him for personal intercourse with heaven, in his spiritual soul; and, though his body was of mortal fabric, in being possessed of a conditional promise of immortality even to it;—in the superiority of his faculties and his corporeal frame over those of other creatures: and above all in the dominion which was assigned him as sovereign of this lower world.

From Scripture.

SECTION I.

Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that *things which are seen were not made of things which do appear.* Gen. i. 21. And God *created great whales*, and every living creature that moveth, which *the waters brought forth abundantly* after their kind.

SECTION II.

Gen. i. 1. In the beginning *God created* the heaven and the earth. Neh. ix. 6. Thou, even thou, art Lord alone : *thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee.* Heb. iii. 4. For every house is builded by some man ; but *he that built all things is God.* Col. i. 16. For *by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers : all things were created by him, and for him.* John i. 3. All things were made by him ; and without him was not any thing made that was made. Gen. i. 2. And *the Spirit of God* moved upon the face of the waters. Psalm civ. 30. Thou sendest forth *thy Spirit*, they are created ; and thou renewest the face of the earth.

SECTION III.

Psalm cxlviii. 1, 2. 5. Praise ye the Lord. Praise ye the Lord from *the heavens* : praise him in *the heights.*

Praise ye him, all his *angels*: praise ye him, all his *hosts*. Let them praise the name of the Lord: *for he commanded, and they were created.* Deut. x. 14. Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Gen. i. 2. And the earth was *without form, and void*; and darkness was upon the face of the deep.

SECTION IV.

Prov. iii. 19. The Lord *by wisdom* hath founded the earth; *by understanding* hath he established the heavens. Rom. xi. 36. For *of him*, and through him, and to him, are *all things*: to whom *be* glory for ever. Amen. Isaiah xlv. 24. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, *I am the Lord that maketh all things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honour and power; for *thou hast created all things*, and for thy pleasure they are and were created.

SECTION V.

2 Cor. xii. 2. I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell: or whether out of the body I cannot tell: God knoweth;) such an one caught up to the *third heaven*. 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, *the heaven, and heaven of heavens*, cannot contain thee. Psalm xx. 6. Now know I that the Lord saveth his anointed: he will hear him *from his holy heaven* with the saving strength of his right-hand. Isaiah lxvi. 1. Thus saith the Lord, *The heaven is my throne*, and the earth is my footstool. Matt. xxiv. 36. But of that day and hour knoweth no man, no, not *the angels of heaven*, but my Father only. Matt. vi. 20. But lay up for yourselves treasures *in heaven*, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Luke x. 20. Notwithstand-

ing, in this rejoice not; that the spirits are subject unto you; but rather rejoice, because *your names are written in heaven.*

SECTION VI.

Psalm civ. 4. Who maketh *his angels spirits*; his ministers a flaming fire. (See above Col. i. 16.) Luke xx. 36. Neither can they die any more: for they are equal unto the angels. 2 Sam. xiv. 20. My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. 2 Peter ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement. Psalm ciii. 20. Bless the Lord, *ye his angels*, that excel in strength, that do his commandments hearkening unto the voice of his word. Luke ii. 13. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying. Dan. vii. 10. *Thousand thousands* ministered unto him, and *ten thousand times ten thousand* stood before him.

SECTION VII.

Rev. xii. 7. And there was war in heaven: *Michael and his angels* fought against the dragon; and the dragon fought and his angels. Job i. 6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day.

SECTION VIII.

Psalm ciii. 21. Bless ye the Lord, all ye his hosts: *ye ministers of his that do his pleasure.* Num. xx. 16. And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt. Psalm

xxxiv. 7. The *angel* of the Lord *encampeth round about* them that fear him, and delivereth them. Heb. i. 14. Are they not all ministering spirits, sent forth to *minister for them who shall be heirs of salvation*? Luke xvi. 22. And it came to pass that the beggar died, and was carried *by the angels into Abraham's bosom*.

SECTION IX.

Rev. xii. 9. And the great dragon was cast out, that old serpent, called *the Devil*, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. John xiv. 30. Hereafter I will not talk much with you: for *the prince of this world* cometh, and hath nothing in me. 1 Thess. iii. 5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means *the tempter have tempted you*, and our labour be in vain. 2 Cor. xii. 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, *the messenger of Satan, to buffet me*, lest I should be exalted above measure. Ephes. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit* that now worketh *in the children of disobedience*. 1 Tim. iv. 1. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrine of devils. 1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Rev. ix. 11. And they had a king over them, which is *the angel of the bottomless pit*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

SECTION X.

Exod. xx. For in *six days* the Lord made heaven and earth, the sea, and all that in them is, and rested the

seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it. Gen. ii. 3. And God blessed the seventh day, and sanctified it ; because that in it he had rested from *all his work* which God created and made.

SECTION XI.

(See Gen. i. 2—5.) Psalm lxxiv. 16. *The day* is thine, *the night* also is thine ; thou hast prepared *the light* and the sun.

SECTION XII.

(See Gen. i. 6—8.) Psalm xix. 1. The heavens declare the glory of God and *the firmament* sheweth his handy-work.

SECTION XIII.

(See Gen. i. 9—12.) Psalm xcv. 5. *The sea* is his, and he made it ; and his hands formed *the dry land*. - Gen. ii. 4, 5. In the day that the Lord God made the earth and the heavens. And *every plant of the field* before it was in the earth, and *every herb of the field* before it grew.

SECTION XIV.

(See Gen. i. 14—18.) Jer. xxxi. 35. Thus saith the Lord, which giveth *the sun* for a light by day, and the ordinances of *the moon* and of *the stars* for a light by night.

SECTION XV.

(See Gen. i. 20—22.) Psalm viii. 8. *The fowl* of the air, and *the fish* of the sea, and whatsoever passeth through the paths of the seas.

SECTION XVI.

(See Gen. i. 24—31.) Psal. viii. 6, 7. Thou madest *him* to have dominion over the works of thy hands : thou hast

put all things under his feet. All *sheep and oxen, yea, and the beasts of the field.* Gen. ii. 1, 2. Thus the heavens and the earth *were finished*, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

SECTION XVII.

(See Gen. i. 26, 27.) Gen. ii. 7. And the Lord God *formed man of the dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul. Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for *dust thou art*, and unto dust shalt thou return. Psalm cxxxix. 14. I will praise thee; for I am *fearfully and wonderfully made*: marvellous are thy works: and that my soul knoweth right well. Psalm cxix. 73. *Thy hands have made me, and fashioned me*, give me understanding, that I may learn thy commandments. Isaiah xlii. 5. Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth *breath* unto the people upon it, and *spirit* to them that walk therein. 1 Cor. xv. 45. And so it is written, The first man Adam was made *a living soul*. (See Gen. ii. 18—24.) 1 Cor. xi. 7, 8, 9. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but *the woman is the glory of the man*. For the man is not of the woman; but the woman of the man; Neither was the man created for the woman, but the woman for the man.

SECTION XVIII.

(See Gen. i. 26, 27.) Gen. ix. 6. For *in the image of God* made he man. James iii. 9. And therewith curse we men, which are made *after the similitude of God*.

Eccles. vii. 29. Lo, this only have I found, that God hath made man *upright*; but they have sought out many inventions. Psalm viii. 5, 6. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him *to have dominion* over the works of thy hands; thou hast put all things *under his feet*.

From the Book of Common Prayer.

MORNING PRAYER. *Te Deum laudamus.*
We praise thee, O God; we acknowledge thee
to be the Lord.

All the Earth doth worship thee, the Father
everlasting.

To thee all Angels cry aloud, the Heavens, and
all the Powers therein.

To thee Cherubim and Seraphim continually
do cry,

Holy, Holy, Holy Lord God of Sabbaoth;

Heaven and Earth are full of the Majesty of
thy Glory.

Benedicite, omnia Opera Domini. (throughout.)

Apostles' Creed. Maker of heaven and
earth:.....

LITANY. From all the deceits of the world,
the flesh and the devil, *Good Lord deliver us*....

....And finally to beat down Satan under our
feet;....

....And graciously hear us that those evils,
which the craft and subtilty of the devil or man
worketh against us be brought to nought.....

PRAYER for all Conditions of Men. O God,
the Creator and Preserver of all Mankind.

General THANKSGIVING. We bless thee for
our Creation:.....

COLLECT for the Sixth Sunday after the Epiphany. O God, whose blessed Son was manifested, that he might destroy the works of the Devil;.....

For the Ascension Day.That like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens;.....

For the Sunday after Ascension Day. O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven;.....

For the Annunciation of the blessed Virgin Mary.That as we have known the incarnation of thy Son Jesus Christ by the message of an Angel;.....

For St. Michael and all Angels. O Everlasting God, who hast ordained and constituted the services of Angels and Men in a wonderful order, Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

COMMUNION. *Fourth Commandment.* For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;.....

Nicene Creed. I believe in God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:.....

General Confession. Almighty God, Father of our Lord Jesus Christ, Maker of all things,....

Therefore with Angels and Archangels, and

with all the company of Heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high.

CATECHISM. *Answer.* They did promise and vow three things in my name: First, that I should renounce the Devil and all his works,.....

Ans. First, I learn to believe in God the Father, who hath made me, and all the world;....

THE SOLEMNIZATION OF MATRIMONY. O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one:....

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage;....

From the Thirty-nine Articles.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God.....
The Maker and Preserver of all things both visible and invisible.

CRANMER'S CATECHISM.

Furthermore, in this article God is called, Maker of heaven and earth, that is to say, God made heaven and earth, and all things contained therein of nothing. For God made not these things as a carpenter maketh an house (which cannot if he lack his tools and stuff); but he only said, Let it be done, and by and by all things were done. And therefore he hath a new title, which was never heard among all the philosophers, being called, the Creator of the world, that is to say, that by his word he wonderfully made all things of nothing. And as soon as he did speak, by and by, all the world stood up and was made.

Thus he made man, and gave him body and soul, reason and wisdom, and did set under his government the earth, and all things that grow thereon, as all kind of trees with their fruits, all kind of herbs and flowers, all fishes of the sea, fowls of the air, and all manner of beasts, tame or wild; and he made man lord over all these creatures, that he might use them, partly to his nourishment and food, and partly to his apparel and ornament of his body, insomuch that he made the sun, moon, and all the stars, for this end, that they should serve man. And (that is most comfort to us of all) he made all these creatures before he did create man, declaring thereby, that

he is careful for us, and provideth such things as we have need of, yea, before we be born.

Wherefore, good children, let us be of good cheer, and, putting our trust in God, let us reason on this fashion. Forasmuch as God made heaven and earth, it is evident thereby that he is Lord and Master of the same, and that all things, as well in heaven as in earth, are done according to his will.

And forasmuch as he made all things for us, it is also manifest thereby, that he willeth all creatures to do us service. Let us therefore follow the counsel of Christ, who saith, "Be not careful for your life, what ye shall eat or drink; nor yet for your body, what raiment ye shall put on. Is not the life more worth than meat, and the body more of value than raiment? Behold the fowls of the air, the which do neither sow nor reap, nor carry into the barns, and yet your heavenly Father doth feed them. Are not you much better than they? Consider the lilies of the field, how they grow: they labour not, they spin not. And yet I say unto you, that Solomon (when he was in his most gorgeous royalty and glory) was not apparelled like one of these. Now if God doth so apparel a flower (which although it flourisheth to-day, yet to-morrow it withereth away, and is cast into a furnace), shall he not much more do the same for you, O ye men of little faith?"

These be the words of Christ, good children, by the which he exhorteth us to put our trust and

confidence in God, our Father, and stedfastly to believe, that he which hath given us our life, is both able and willing also to give us all things necessary to the maintenance of our life. For he is the Maker of all things, and all creatures obey his will and commandment: and if there lacked any thing that should help us, he is able every day to make us all new again, as every year he maketh all things to renew and spring again. Thus by these words we learn, that God hath made heaven and earth, and all things contained therein, for us, and for our commodity, and that he both can and will give us our daily food and living. Wherefore let no man trust to his own wit, reason, or compassing, thinking he is able to get his living or riches by his own carefulness, or to maintain his life, but let us put our trust in God, our Father Almighty: he will feed, nourish, and maintain us, as long as it shall please him. Nevertheless it is our part to labour diligently, and every man is bound to do his duty in his vocation and calling. For God willeth not that we should be idle, and lie all the day on the one side, looking that we should put meat into our mouths, as the nurse doth feed young children, but he commandeth us to ply our labours and occupations, and then to cast all carefulness, and put it unto him.

Thus, good children, I have expounded unto you the first article of our belief, containing the doctrine of the creation and making of the world, by which heavenly philosophy (to the intent you

may the more easily bear it in your memories). I will knit it up in a few words, that when you be demanded, How understand you the first article of your belief? you may thus shortly answer: "I believe that God the Father hath made me and all creatures in heaven and earth; that he hath given to me, and conserveth my body and soul, reason, senses, eyes, ears, and all my other members. Also I believe that the same Almighty Lord and God doth daily give to me, and to all, meat, drink, clothes, wife, children, house, land, riches, cattle, and all things necessary to the maintenance of our lives; and that he doth daily defend, keep, and preserve us from all peril, and deliver us from all evil. And all this he doth of his own mere mercy and goodness, without our worthiness or deservings. For the which benefits it is our duty to render to him continual and everlasting thanks, to obey him in all things, and to take heed that we be not unkind to him that hath shewed such great kindness toward us.

KING EDWARD THE SIXTH'S CATECHISM.

Master. Seeing then God hath created all other things to serve man, and made man to obey, he nour, and glorify him: what canst thou say more of the beginning and making of man?

Scholar. Even that which Moses wrote: that God shaped the first man of clay: and put into

him soul and life: then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth: and the woman called Eve, because she was appointed to be the mother of all living.

Mast. What image is that, after the likeness whereof, thou sayest that man was made?

Scho. That is most absolute righteousness, and perfect holiness; which most nearly belongeth to the very nature of God, and most clearly appeared in Christ; our new Adam. Of the which in us, there scarce are to be seen any sparkles.

NOWELL'S CATECHISM.

Scholar. Forasmuch as the mind of man is not able of itself to conceive the goodness and incomprehensibleness of the most good and most great God, we add further, that he is the Creator of heaven and earth, and of all things contained in them. By which words we signify that God is, as it were, in a glass to be beholden, and (so far as behoveth us) to be known in his works, and in the orderly course of the world. For when we see that same unmeasurable greatness of the world, and all the parts thereof, to be so framed, as they could not possibly in beauty be fairer, nor for profit be better, we forthwith thereby understand

the infinite power, wisdom, and goodness of the workman and builder thereof. For who is so brutish, that in looking up to heaven doth not perceive that there is a God? Yea, for this cause specially it seemeth that God hath fashioned man out of the earth, tall and upright; that they should be beholders of things above and heavenly matters, and in beholding heaven might conceive the knowledge of him.

Master. How dost thou say that God created all things.

Scho. That God, the most good and mighty Father, at the beginning and of nothing, by the power of his word, that is, of Jesus Christ his Son, framed and made this whole visible world, and all things whatsoever they be, that are contained therein, and also the uncorporal spirits, whom we call angels.

Mast. But dost thou think it godly to affirm that God created all spirits, even those wicked spirits whom we call devils?

Scho. God did not create them such; but they, by their own evilness, fell from their first creation, without hope of recovery, and so are they become evil, not by creation and nature, but by corruption of nature.....

Mast. What hast thou then to say of the first beginning and creation of man?

Scho. That which Moses wrote; that is, that God fashioned the first man of clay, and breathed into him soul and life; and afterward, out of the side of man, being cast in a sleep, he took out

woman, and brought her into the world, to join her to man for a companion of his life. And therefore was man called Adam, because he took his beginning of the earth ; and woman was called Eve, because she was ordained to be the mother of all living persons.

Mast. Whereas at this day there is to be seen in both sorts, both men and women, so great corruption, wickedness, and perverseness, did God create them such from the beginning?

Scho. Nothing less. For God being most perfectly good can make nothing but good. God therefore at the first, made man according to his own image and likeness.

CHAPTER VI.

Of Providence.

SECTION 1.

By the *Providence* (a term strictly signifying fore-knowledge, and implying the omniscience of God, is to be understood, in its usual and proper sense, that perpetual support and care by which the world and all created things continue to subsist under that universal and all-powerful rule which the Creator exercises over all his works, and especially over the order by which all events, whether necessary or contingent, in the order of nature, or dependant on extraneous circumstances, are directed or permitted, according to his will, for the accomplishment of wise and beneficial ends.

§ 2. The *exercise* of Providence is either immediate, without any intervening agency ; mediate, when secondary causes are employed ; ordinary, in the regular course of causes and effects ; or extraordinary, in the unusual and supernatural suspension or alteration of the laws of nature ; general, as it respects the whole universe, communities, and the races of created beings ; and particular, as directed to the concerns of separate individual.

§ 3. The *Acts* of Providence consist in Preservation, in Co-operation, and in Government.

§ 4. Divine *Preservation*, without which no dependant creature could continue to subsist, is exerted either in upholding certain individual subjects, in the same, or nearly the same state, in which they were created, as the Sun and Moon; or in maintaining an unbroken succession of species by natural increase and propagation, as in the animal and vegetable world. The bountiful provision which is made, over the whole surface of our globe, for the support and welfare of all living creatures, is abundantly evident in the wonderful adaptation of structure, food, and climate, to their respective necessities and modes of life.

§ 5. In the Preservation of *the Human Species*, the same or greater care is generally shewn by the supply of every thing, which can conduce to its permanency and comfort; but it is left to individuals, in particular, to adopt or to neglect, according to their free choice, certain means which are calculated to sustain them, until the appointed term of human life. All the circumstances of life, such as health, duration, and prosperity, being still under the disposal of that Providence, by whom the means are adapted to the end, and by whom alone they can be rendered efficacious.

§ 6. The *Co-operation*, or *Concurrence*, of the Deity, is manifested in the constant influence which is required to keep the laws originally impressed on inanimate matter in continued action;—to guide the irrational parts of the creation, by what is denominated

instinct, to the destined sources of their security and maintenance ;—and to sustain in the human species the power of free-agency, according to that reasoning faculty with which man is alone endowed,—the power of acting according to the dictates of his judgment for the preservation and enjoyment of his life. Without this divine concurrence, man would no more possess the ability to act in conformity with reason, than the brute, destitute of reason, would be actuated by sufficient intelligence to provide against future and unforeseen necessities.

§ 7. The *Government* of God, which constitutes an essential branch of his Providence, is the *absolute* authority to which all natural causes are subservient,—by which the system of the universe is controuled, and the peculiar effects and properties of all things in the material world rendered conducive to the accomplishment of his designs. This power extends no less to the disposal of those events which are called accidental or fortuitous, than to the direction of second causes. By the interposition of Providence, for especial reasons, that which appears casual becomes most essential, and the natural process of a series of causes and effects, is arrested or diverted from its course. Nothing, however inconsiderable, is beneath the knowledge and superintendence of the Almighty : nothing is excluded from his dominion and providential care. No events, however inconsistent with the usual course of things,—no circumstances, however unexpected, can occur without the cognizance of God. Nothing, therefore, is really accidental ; since every thing must be either directed or permitted by

the infinite wisdom, bountiful goodness, and unlimited power of Divine Providence.

§ 8. In the Government of Men, as *rational free-agents*, God uses not compulsive force to make them either good or bad ; but prescribes laws, and affords internal influence to guide and to assist them ; defends them by his mighty power from external harm, and constantly watches over them to protect them from spiritual and corporeal danger. As *instruments* in the hands of Providence, their voluntary actions, both virtuous and vicious, are, however, over-ruled to the fulfilment of his secret counsels, to the regulation of society, and to the distribution of present rewards and punishments according to his righteous judgements.

§ 9. He who is of purer eyes than to behold iniquity without indignation, *cannot* in the remotest sense *be the Author of Sin* ; but he may be said to permit Sin, when he grants to man the use of his liberty in following the bent of his own evil propensities ; and thus does not absolutely prevent the commission of sin, although it be in his power to do so. The Almighty not unfrequently, however, restrains and controuls the effects of sin within certain bounds, and to the most beneficial purposes ; preserving his dominion over the evil action, yet without destroying the free-agency and consequent responsibility of the sinner.

§ 10. When God is said to “harden the hearts” and to “blind the eyes” of men, the expression only imports, that, either for the purpose of humbling

them under a sense of their corruption and protracted iniquity, or in penal vindication of his justice, he withdraws the influence of his Grace, and suffers them to fall into temptation, to confirm themselves in their obstinate rebellion and impenitence.

§ 11. However *inscrutable* may be the operations of Providence in the preservation and government of the world, there is no question but that they are ever in perfect consistency with all the moral Attributes of God ; and are therefore to be regarded, with profound reverence and gratitude, as Divine Dispensations,—to be humbly submitted to, and implicitly relied upon, as proceeding from Divine Appointment.

From Scripture.

SECTION I.

PROVERBS xv. 3. *The eyes of the Lord are in every place,* beholding the evil and the good. Acts xv. 18. *Known unto God are all his works* from the beginning of the world. Col. i. 17. And he is before all things, and by him all things consist. Psalm cxxxv. 6. *Whatsoever the Lord pleased,* that did he in heaven and in earth, in the seas, and in all deep places. Dan. iv. 17. The most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Isaiah lxi. 11. For *as* the earth bringeth forth her bud, and *as* the garden causeth the things that are sown in it to spring forth; *so* the Lord God will cause righteousness and praise to spring forth before all the nations. Prov. xvi. 33. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Eccles. ix. 11. I returned, and saw under the sun, that the race is not to be swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but *time and chance* happeneth to them all. Job xii. 9. Who knoweth not in all these, that the *hand of the Lord* hath wrought this?

SECTION II.

Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and *upholding* all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the Majesty on high. Psalm cxlviii. 8. Fire and hail; snow and vapour; stormy wind *fulfilling his word*. Psalm civ. 14. He causeth

the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. Job ix. 7. Which commandeth the Sun, and it *riseth* not, and sealeth up the stars. Jer. xxxiii. 25. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed *the ordinances of heaven and earth*. Job xii. 23. He increaseth *the nations*, and destroyeth them; he enlargeth the nations, and straiteneth them again. Gen. i. 21, 22. And God created great whales, and every living creature that moveth. And God blessed them, saying, *Be fruitful, and multiply*, and fill the waters in the seas; and let fowl multiply in the earth. Gen. xxviii. 15, 20, 21. And, behold, *I am with thee*, and will keep thee in all places, whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob vowed a vow, saying, If God will be *with me*, and will *keep me* in this way that I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God.

SECTION III.

Psalm xxxvi. 6. Thy righteousness is like the great mountains; thy judgements are a great deep: O Lord, thou *preservest* man and beast. Acts xvii. 28. For in him *we live, and move, and have our being*; as certain also of your own poets have said, For we are also his offspring. 1 Chron. xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is *the kingdom*, O Lord, and thou art exalted *as head above all*.

SECTION IV.

Psalm cxix. 91. They *continue* this day according to thine ordinances: for all are thy servants. 2 Peter iii. 4.

7. And, saying, Where is the promise of his coming? for since the fathers fell asleep, all things *continue* as they were from the beginning of the creation. But the heavens and the earth which are now, by the same word are *kept in store*; reserved unto fire against the day of judgment and perdition of *ungodly men*. Gen. vii. 3. Of fowls also of the air by sevens, the male and the female; to *keep seed alive* upon the face of all the earth. Deut. iv. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God *hath divided unto all nations* under the whole heaven. Psalm xxxvi. 9. For with thee is the *fountain of life*: in thy light shall we see light. Psalm civ. 24, 25, 27, 28, 29, 30. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all *wait upon thee*, that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

SECTION V.

Job vii. 20. I have sinned; what shall I do unto thee, O thou *Preserver of men*? why hast thou set me as a mark against thee, so that I am a burden to myself? Gen. xlviii. 15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which *fed me* all my life long unto this day. Jer. v. 24. Let us now fear the Lord our God that *giveth rain*, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Psalm civ. 14, 15. *He causeth* the grass to grow for the cattle, and herb for

the service of man, that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. Eccles. xi. 6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.. Deut. xxxii. 33. See now that I, even I, am he, and there is no God with me: *I kill, and I make alive; I wound, and I heal*: neither is there any that can deliver out of my hand. 1 Sam. ii. 7. The Lord *maketh poor, and maketh rich*: he bringeth low, and lifleth up.

SECTION VI.

Gen. viii. 22. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, *shall not cease*. Prov. xxx. 24—28. There be four things which are little upon the earth, but they are *exceeding wise*: The ants are a people not strong, yet they prepare their meat in the summer; The conies are but a feeble folk, yet make they their houses in the rocks; The locusts have no king, yet go they forth all of them by bands; The spider taketh hold with her hands, and is in king's palaces. Job x. 12. Thou hast granted me life and favour, and *thy visitation hath preserved my spirit*. Dan. ii. 21. And he changeth the times and the seasons: he removeth kings, and setteth up kings: *he giveth wisdom unto the wise, and knowledge to them that know understanding*.

SECTION VII.

Psalms ciii. 19. The Lord hath prepared his throne in the heavens; and *his kingdom ruleth over all*. Job xxxvii. 10, 11, 12. By the breath of God frost is given; and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud, he scattereth the bright cloud, And it is turned round about *by his counsels*; that they may do whatsoever he commandeth them upon the face of

the world in the earth, Matt. vi. 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet *your heavenly Father feedeth them*. Are ye not much better than they? Matt. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground *without your Father*.

SECTION VIII.

Psalm xxv. 8. Good and upright is the Lord: Wherefore will he *teach sinners* in the way. Prov. xx. 24. *Man's goings are of the Lord*: how can a man then understand his own way? Prov. xix. 21. There are many devices in a man's heart: nevertheless, *the counsel of the Lord*, that shall stand. Psalm xix. 7. *The law of the Lord is perfect, converting the soul*: the testimony of the Lord is sure, making wise the simple. 1 Cor. xv. 10. But *by the grace of God* I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Job xxii. 25. Yea, the Almighty shall be thy defence. Psalm xciv. 22. But the Lord is my defence; and my God is the rock of my refuge.

SECTION IX.

James i. 13, 14. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither *tempteth he any man*: But every man is tempted, when he is drawn away of his own lust, and enticed. 1 Cor. xiv. 33. For God is not *the author of confusion*, but of peace. Acts xiv. 16. Who in times past *suffered* all nations to walk in their own ways. Psalm lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath *shalt thou restrain*.

SECTION X.

Exod. vii. 3. And *I will harden Pharaoh's heart*, and multiply my signs and my wonders in the land of Egypt.

Exod. viii. 15. But when Pharaoh saw that there was respite, *he hardened* his heart; and hearkened not unto them; as the Lord had said. Isaiah vi. 9. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Isaiah lxiii. 17. O Lord, why hast thou *made us to err* from thy ways, and *hardened our hearts* from thy fear? 2 Sam. xxiv. 1. And again the anger of the Lord was kindled against Israel, and *he moved* David against them to say, Go, number Israel and Judah. Matt. xiii. 12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

SECTION XI.

Rom. xi. 33. O the depth of the riches, both of the wisdom and knowledge of God! how *unsearchable are his judgements*, and his ways past finding out? Psalm xcvii. 1. *The Lord reigneth*, let the earth rejoice: let the multitude of isles be glad thereof. Job xxxvii. 14. Hearken unto this, O Job: stand still and *consider* the wondrous works of God. Job i. 21. *The Lord gave*, and the Lord hath taken away; blessed be the name of the Lord. Psalm xxxix. 9. I was dumb, and opened not my mouth; because *thou didst* it. Psalm lv. 22. *Cast thy burden upon the Lord*, and he shall sustain thee: he shall never suffer the righteous to be moved. 1 Pet. v. 7. Casting all your care upon him; for he careth for you. Rev. xv. 3. *Great and marvellous are thy works*, Lord God Almighty: just and true are thy ways, thou King of Saints. Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

From the Book of Common Prayer.

MORNING PRAYER. *Lord's Prayer.* Thy will be done on earth as it in heaven: Give us this day our daily bread;.....

Benedicite.

The Second Collect, for Peace. Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

The Third Collect, for Grace. O Lord our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger;.....

Prayer for the King's Majesty.

Prayer for the Royal Family.

Prayer for the Clergy and People.

EVENING PRAYER. *The Third Collect, for Aid against all Perils.* Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night,.....

LITANY. That it may please thee to give and preserve to our use the kindly fruits of the

earth, so as in due time we may enjoy them; (*et passim*).....

....And graciously hear us, that those evils, which the craft and subtilty of the Devil or Man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed;.....

PRAYER, For Rain.

For Fair Weather.

In the Time of Death and Famine.

In the Time of War and Tumults.

In the Time of any common Plague or Sickness.

In the Ember Weeks. Almighty God, the giver of all good gifts, who of thy Divine Providence, hast ordained divers Orders in thy Church.....

For all Conditions of Men.

General THANKSGIVING. We bless thee for our creation, preservation, and all the blessings of this life;.....

For Rain.

For Fair Weather.

For Plenty.

For Peace and Deliverance from Enemies.

For restoring Publick Peace at Home.

For Deliverance from the Plague or other common Sickness.

COLLECT, for Second Sunday after the Epiphany. Almighty and Everlasting God, who dost govern all things in heaven and earth;.....

The Third Sunday after the Epiphany.

The Sunday called Sexagesima.

The Fifth Sunday in Lent.

The Second Sunday after Trinity.

The Fifth Sunday after Trinity.

The Eighth Sunday after Trinity. O God,
whose never failing providence ordereth all
things both in heaven and earth;.....

The Twentieth Sunday after Trinity.

St. John Baptist's Day. Almighty God, by
whose providence thy servant John Baptist was
wonderfully born,.....

From the Thirty-nine Articles.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God.....
Preserver of all things, both visible and invi-
sible.

From the Homilies.

BOOK II.

HOMILY 7. An Homily of Prayer. (*passim.*)

(For "CRANMER'S CATECHISM" on Providence, See the preceding Chapter.)

NOWELL'S CATECHISM.

Mast. Did God think it enough to have once created all things, and then to cast away all further care of things from thenceforth?

Scho. I have already briefly touched this point. Whereas it is much more excellent to maintain and preserve things created, than to have once created them; we must certainly believe, that when he had so framed the world and all creatures, he from thenceforth hath preserved and yet preserveth them. For all things would run to ruin, and fall to nothing, unless by his virtue, and, as it were, by his hand they were upholden. We also assuredly believe, that the whole order of nature and changes of things, which are falsely reputed the alterations of fortune, do hang all upon God: that God guideth the course of the heaven, upholdeth the earth, tempereth the seas, and ruleth this whole world, and that all things obey his divine power, and by his divine power all things are governed; that he is the author of fair weather and of tempest, of rain and of drought, of fruitfulness and of barrenness, of health and of sickness: that of all things that belong to the sustentation and preserving of our life, and which are desired either for necessary use or honest pleasure; finally, of all things that nature

needeth, he hath ever given, and yet most largely giveth abundance and plenty with most liberal hand; to this end verily, that we should so use them as becometh mindful and kind children.

Mast. To what end dost thou think that Almighty God hath created all these things?

Scho. The world itself was made for man, and all things that are therein were provided for the use and profit of men. And as God made all other things for man, so made he man himself for his own glory.

CHAPTER VII.

Of the Fall of Men and Original Sin.

SECTION 1.

WHEN the great Creator had formed our first Parents, *Adam and Eve*, and endowed them with excellent faculties, he abundantly provided for their support and happiness, by placing them *in Paradise*, the garden of Eden. There, animals of all classes were collected, in order that they might be named by Adam, and put under his dominion; and all the beautiful, fragrant, and nutritious productions of the vegetable world, were introduced, in order that the cultivation of them might furnish a fit employment for pure and harmless man, and lead him, for whom all these wonders had been called forth, to study and admire the works, and to glorify the name of their benevolent and Almighty Author.

§ 2. Man having been made in the image of God, was, *in his first estate*, supremely honoured by intercourse with Heaven; gifted with free-will and knowledge, with holiness and righteousness, with immortality and blessedness.

§ 3. It pleased Jehovah *to enter into covenant* with his creature; to promise him a continuance of all the

great and inestimable blessings which had been bestowed upon him when he proceeded from the hand of his Creator, and graciously to bind Himself by this engagement, requiring only the fulfilment on the part of man of certain prescribed conditions, which, by nature and disposition, he was inclined and able to perform.

§ 4. *The terms* on which blessedness and immortality, all temporal and eternal good, were insured to our first Parents, and in them to their Posterity, were entire submission and unsinning obedience to the natural and moral Law engraven on their hearts, and to a certain specific command, which, for wise purposes, the Almighty saw fit to impose upon them. *The penalty* attached to the breach of this Covenant was the loss of happiness and life; the infliction of temporal, spiritual, and eternal death. To this most advantageous contract, Adam, and in him all his posterity, became a party: and he thus obliged himself and them, either to fulfil the terms, or to undergo the penalty.

§ 5. *The specific condition* of the primæval compact between God and Man, denominated from its character, 'the Covenant of Works,'—the particular injunction by which trial of Adam's submission and obedience was to be made, was this,—that he should not eat of the tree of knowledge of good and evil, the only one of all the trees in the garden thus prohibited. The inducements to infringe this positive law, seem to have been, a natural thirst for knowledge and independence, a desire to gratify the senses, and the excitements of curiosity. The probable reason of its selection,—moral prohibitions not being

applicable to a state of innocence,—was its being ~~in~~ different in its nature, devoid of intrinsic good ~~and~~ evil; and thus calculated more fully to illustrate ~~the~~ sovereign will of God and the implicit obedience of man.

§ 6. But a short time after the establishment of ~~this~~ Covenant, an evil and envious Spirit, *the Devil*, or Satan, assuming the bright and fascinating form of a subtle Serpent, in order to disguise his treacherous intent, *tempted* the first woman *Eve*, by false representations of the divine purpose in prohibiting the use of a certain tree, and of the advantages to be obtained by breaking through this restraint, to defy the threats of the Omnipotent; and induced her *to eat of the forbidden fruit*. Eve prevailed upon her husband to become her companion in transgression: and *the Covenant was broken!* Man, by his own free-will, in opposition to his natural rectitude and divine illumination, fell from his state of innocence and peace, and incurred the displeasure of God with all the sad predicted consequences. God was by no means the author of sin, because he did not by his Almighty power prevent the first transgression. He only permitted it, because he could not, consistently with the declaration of his will, put a coercive restriction upon that free liberty of chusing either good or evil, with which he had endued Adam when he created him just and upright.

§ 7. The *immediate effects* of the first heinous and aggravated sin, contempt of the command of God, and deep ingratitude towards him, were,—that the transgressors perceived at once the degradation into which they had fallen; that innocence and peace were

exchanged for the consciousness of guilt, remorse, and fear. The image of God within the Soul was sensibly defaced. Condemnation of the man to toil and sorrow, and of the woman to the pains of childbirth and subservience to her husband, was followed by their expulsion from the delightful scene of their former happiness. As a monument of the divine wrath, the nature of the serpent, the minister of evil, was debased. The earth was cursed with noxious weeds and comparative sterility; and the whole face of nature was deteriorated and subjected to disorder.

§ 8. By the *Fall of Adam*, his human body became obnoxious to pain, disease, and death; his intellectual faculties were impaired and darkened; his free-will inclined to evil instead of good, and rendered liable to the dominion of unruly passions and propensities, tending to vice, terminating in the dissolution of the body, and meriting condemnation of the soul to future punishment.

§ 9. By *Original Sin is meant* the hereditary stain and corruption of nature which is the consequence of apostacy and breach of covenant in our first Parents, entailed upon all mankind, who were comprehended and represented by them in their crime.

§ 10. *The Essence of Original Sin*, the inheritance of every one who is born after the common course of nature of the posterity of Adam, consists in these particulars: that man is far gone from original righteousness, and strongly inclined to evil; that he is destitute of those peculiar graces which formed in a great measure his resemblance to the Deity; that his

faculties are depraved ; and that, in consequence of the weakness and corruption of his nature, he is incapable of willing and seeking rightly his present or future spiritual happiness, without the preventing and co-operating aid of God's most holy Spirit.

§ 11. The *guilt* of the first transgression, and the punishment denounced against it, are so *imputed*, or reckoned as belonging to the whole posterity of Adam, that no one can be born into the world free from the stain of guilt, and exempt from liability to punishment : thus all are by nature born in sin, and the children of wrath.

§ 12. The *imputation of the guilt* of original Sin, and the *liability to condemnation* on that account, are removed by Regeneration, by being born again of water and the Spirit, in the Sacrament of Baptism ; but the infection or inherited corruption of nature still continues, even in the regenerate, to incline to fleshly passions, and to transgression of the divine laws : and, as being the source of actual sin, the cause from which such ill effects proceed, it must of itself partake of the nature of Sin, and deserve the wrath of God.

§ 13. The perfect *free-will* uninfluenced by evil propensities, with which Adam was endowed, was forfeited by his abuse of so great a blessing : and it then ceased to be in the power of man to please his Maker by any such works of righteousness, as he is able to perform by his own inherent strength and natural ability. Free-will is therefore, *now*, a power of Reason and Will united, by which good is chosen, with the assistance of grace, and evil is chosen without such assistance.

From Scripture.

SECTION I.

Gen. ii. 8. And the Lord God planted a garden eastward in *Eden*; and there he had put the man whom he had formed. Gen. ii. 23. And *Adam* said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Gen. iii. 20. And Adam called his wife's name *Eve*; because she was the mother of all living. Gen. i. 28. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. ii. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Gen. ii. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. Gen. i. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Job xxxv. 10, 11. But none saith, Where is God my Maker, who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

SECTION II.

So God created man in his own image ; in the image of God created he him ; male and female created he them. Gen. iii. 8. And they heard the voice of *the Lord God walking in the garden* in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. Psalm viii. 5. For thou hast made him *a little lower than the angels*, and hast crowned him with glory and honour. Job xxxii. 8. But there is a spirit in man ; and *the inspiration of the Almighty giveth them understanding*. Ephes. iv. 24. And that ye put on the new man, which *after God is created in righteousness and true holiness*. Gen. i. 31. And God saw every thing that he had made, and behold, it was *very good*.

SECTION V.

Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; But of *the tree of knowledge of good and evil, thou shalt not eat of it* : for in the day that thou eatest thereof thou shalt surely die.

SECTION VI.

Gen. iii. 1—6. Now *the serpent* was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden ; But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And *the serpent said unto the woman, Ye shall not surely die* : For God doth know, that, in the day that ye eat thereof, then your eyes shall be opened ; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was

ood for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit hereof, and *did eat*; and gave also unto her husband with her, and *he did eat*. 1 Tim. ii. 13, 14. For Adam was first formed, then Eve. And Adam was not deceived; but *the woman being deceived*, was in the transgression. 2 Cor. xi. 3. But I fear, lest by any means, as *the serpent beguiled Eve* through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Rev. xii. 9. And *the great dragon* was cast out, that *old serpent*, called *the Devil, and Satan*, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. John viii. 44. Ye are of your father *the devil*, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

SECTION VII.

Gen. iii. 7—14. 16—19. 22—24. And the *eyes of them* ~~that~~ *were opened*, and they knew that they were naked: and *they sewed fig-leaves together, and made themselves aprons*. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and *I was afraid*, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman, whom thou gavest to be with me, *she gave me of the tree, and I did eat*. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord

God said unto *the serpent*, Because thou hast done this, thou art *cursed* above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Unto the *woman* he said, I will greatly multiply *thy sorrow and thy conception*: in sorrow shalt thou bring forth children; and *thy desire shall be to thy husband*, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; *cursed is the ground* for thy sake: in *sorrow* shalt thou eat of it all the days of thy life: *Thorns also and thistles* shall it bring forth to thee; and thou shalt eat the herb of the field. *In the sweat of thy face* shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken, for *dust thou art*, and unto dust shalt thou *return*. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; Therefore the Lord God *sent him forth* from the garden of Eden, to till the ground from whence he was taken. So he *drove out* the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

SECTION VIII.

Gen. iii. 21. Unto Adam also, and to his wife, did the Lord God make coats of skins, and *clothed* them. Gen. v. 5. And all the days that Adam lived were nine hundred and thirty years: and *he died*. Gen. vi. 1. 3. 5, 6. And it came to pass, when *men began to multiply* on the face of the earth, and daughters were born unto them, And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. And God saw that the wickedness of *man* was great in the earth, and that every imagination of the

thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and he grieved him at his heart.

SECTION IX.

Rom. v. 12. 14. Wherefore as by one man sin entered into the world, and death by sin; and so *death passed upon all men*, for that all have sinned; Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 1 Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive. Lam. iv. 1. How is the gold *become dim*! how is the most fine gold *changed*! John iii. 6. That which is *born of the flesh is flesh*; and that which is born of the spirit is spirit. Isaiah xliii. 27. Thy *first father hath sinned*, and thy teachers have transgressed against me.

SECTION X.

Eccles. vii. 29. Lo, this have I found, that God hath made man upright, but they have sought out many inventions. Rom. vii. 18. For I know that *in me, (that is, in my flesh) dwelleth no good thing*: for to will is present with me; but how to perform that which is good I find not. Micah vii. 2. The good man is perished out of the earth; and *there is none upright among men*. Gal. v. 17. For the *flesh hateth against the Spirit*, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. James iii. 2. For in many things *we offend all*. If any man offend not in word, he same is a perfect man, and able also to bridle the whole body. Gen. viii. 21. The *imagination* of man's heart is *evil* from his youth. James i. 13—15. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his

own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 1 Cor. i. 20. Hath not God *made foolish the wisdom* of this world? Phil. ii. 13. For it is God *which worketh in you* both to will and to do of his good pleasure.

SECTION XI.

Rom. v. 13. 16. 18, 19. For until the law, sin was in the world: but sin is not *imputed* when there is no law. And not as it was by one that sinned, so is the gift: *for the judgement was by one to condemnation*; Therefore as by the offence of one judgement came upon all men to condemnation: For as by one man's disobedience many were made sinners, Job xv. 14. What is man, that he should be clean? and he which is *born of a woman*, that he should be righteous. Psalm li. 5. Behold I was shapen in *iniquity*, and in *sin* did my mother conceive me. Ephes. ii. 1. 3. And you hath he quickened, who were *dead* in trespasses and sins; Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath*, even as others.

SECTION XII.

1 Cor. xv. 22. (See above.) Gal. iii. 27. For as many of you as have been *baptized* into Christ, have *put on Christ*. 1 Cor. xii. 13. For by *one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. Rom. viii. 1. There is, therefore, now *no condemnation* to them which are in *Christ Jesus*, who walk not after the flesh, but after the Spirit. Rom. viii. 5—8. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: Because *the carnal mind is enmity against God*; for it not subject to the law

neither indeed can be. So then they that are in *the flesh cannot please God*. Gal. v. 19—21. Now the *of the flesh* are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, craft, hatred, variance, emulations, wrath, strife, envyings, murders, drunkenness, and such like: of the which I tell you before, as also told you in time past, that they which do such shall not inherit the kingdom of God. Ephes. v. no man deceive you with vain words: for because *things cometh the wrath of God upon the children* of disobedience.

SECTION XIII.

r. ii. 14. But the *natural man* receiveth not the *of the Spirit of God*: for they are foolishness unto *neither can he know them, because they are spiritual* discerned. 1 Cor. iii. 18—20. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be *For the wisdom of this world is foolishness with God*. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the *thoughts of the heart*, that they are *vain*. Rom. viii. 8. So then they that are in the *flesh cannot please God*. Heb. xiii. 20, 21. O God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, *working in you that which is well-pleasing in his sight, through Jesus Christ; unto the glory for ever and ever. Amen.*

From the Book of Common Prayer.

MORNING PRAYER. General Confession.

We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us miserable offenders:.....

LITANY. Have mercy upon us miserable sinners.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word.

PRAYER, Occasional. And though we be tied and bound with the chain of our sins:.....

COLLECT for the First Sunday in Advent. Give us grace that we may cast away the works of darkness;.....

For the Fourth Sunday in Advent. Through our sins and wickedness, we are sore let and hindered in running the race that is set before us,.....

For Christmas Day. Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by the Hol Spirit,.....

For the Fourth Sunday after the Epiphany. By reason of the frailty of our nature we cannot stand upright;.....

For the Second Sunday in Lent. Almighty God, who seest that we have no power of ourselves to help ourselves;.....

For Easter Day. We humbly beseech thee, that, as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect;.....

For the Fourth Sunday after Easter. O Almighty God, who alone canst order the unruly wills and affections of sinful men;.....

For the First Sunday after Trinity. And because through the weakness of our mortal nature we can do no good thing without thee....

For the Seventh Sunday after Trinity. Lord of all power and might, who art the author and giver of all good things.....

For the Ninth Sunday after Trinity. That we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will,.....

For the Thirteenth Sunday after Trinity. Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service.....

For the Fifteenth Sunday after Trinity. And because the frailty of man without thee cannot but fall.....

For the Nineteenth Sunday after Trinity. O God, forasmuch as without thee we are not able to please thee;.....

COMMUNION. *General Confession.* We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty,.....

Collect after the Offertory. Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help;.....

PUBLICK BAPTISM OF INFANTS. Forasmuch as all men are conceived and born in Sin; and that our Saviour saith, None can enter into the kingdom of God except he be regenerate, and born anew of Water and of the Holy Ghost;.....

We call upon thee for *this infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual Regeneration.

O merciful God, grant that the old Adam in *this Child* may be so buried that the new man may be raised up in *him*.

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit,..... And humbly we beseech thee to grant that *he* being dead unto Sin,.....

BAPTISM OF SUCH AS ARE UP RIFER YEARS.
Forasmuch as all men are conceived and born in Sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in Sin, committing many actual transgressions ;.....

: And by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of Sin ; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy *Servants* ; wash *them* and sanctify *them* with the Holy Ghost ; that *they* being delivered from thy wrath, may, &c.....

CATECHISM. *Question.* Who gave you that name ?

Answer. My Godfathers and Godmothers in my Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special Grace ;.....

Quest. What is the inward and spiritual grace (in Baptism) ?

Ans. A death unto sin, and a new birth unto righteousness : for being by nature born in Sin, and the children of wrath, we are hereby made the children of grace.

CONFIRMATION. Almighty and everliving God, who hast vouchsafed to regenerate these

thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins;

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty;

MATRIMONY. Which is an honourable estate; instituted of God in the time of man's innocency,

BURIAL OF THE DEAD. Man that is born of a woman hath but a short time to live, and is full of misery.

COMMINATION. Now seeing that all they are accursed, as the prophet David beareth witness, who do err and go astray from the commandments of God;

From the Thirty-nine Articles.

ARTICLE IX.

Of Original or Birth Sin.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original Righteousness, and is of his own Nature inclined to evil, so that the flesh lusteth always

rary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *πρωτα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and the law hath of itself the nature of sin.

ARTICLE X.

Of Free-Will.

The condition of Man, after the Fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to receive and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by which he doth prevent us, that we may have a good will, and working with us, when we have that free will.

ARTICLE XV.

Of Christ alone without Sin.

But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

From the Homilies.

BOOK I.**HOMILY 2. Of the Misery of all Mankind.****HOMILY 5. Of Good Works. (*passim*.)****BOOK II.****HOMILY 10. An Information, &c. (*passim*.)****HOMILY 12. Of the Nativity. (*passim*.)****HOMILY 16. For Whitsunday. (*passim*.)****HOMILY 17. For Rogation Week. (*passim*.)****HOMILY 10. Of Repentance.**

**THE SUM AND CONTENT OF ALL THE HOLY
SCRIPTURES.**

Then that this very God did create Adam, the first man, after his own image and similitude, and did ordain and appoint him lord of all the creatures in the earth. Which Adam, by the envy of the devil, disobeying the commandment of his Maker, did first sin, and brought sin into this world, such and so great, that we, which are sprung of him after the flesh, are subdued unto sin, death, and damnation, brought under the yoke and tyranny of the devil.

CRANMER'S CATECHISM.

what time God had made Adam and Eve, at them in Paradise, he entreated them like a loving and gentle father: for he made them over all lively creatures, both beast, fish, fowl, and did give unto them all trees that bear fruit, that they might feed thereon; only he forbade them that they should not eat of the tree of the knowledge of good and evil. And yet he gave them warning of the great loss and damage that they should suffer, if they ate of that tree saying, "Forasmuch as thou hast heard that the serpent hath said, 'In the day that you shall eat of the fruit of that tree, you shall be made mortal, and shall die.' But your duty had been unto so gentle a God and so good a Father, in their hearts to have believed and trusted him, and loved him; to have obeyed him, and to keep all his commandments gladly. But our most crafty enemy, Satan, envying man's good, spake to Eve by the serpent and said, 'You shall not die, but you shall be like unto God, knowing both good and evil.'" And with these most poisoned words persuaded Eve to eat of the fruit which was forbid. And Eve gave of the fruit unto Adam, who also did eat thereof; and thus they both broke God's commandment.

I pray you mark, good children, what was the first by this their disobedience. First, when Adam and Eve were thus deceived by the serpent and persuaded that God did not favour

them, but had envy at them, that they should have knowledge of good and ill (and that for envy he forbade them to eat of that fruit that should give them such great knowledge), they did no more trust God, but began to trust themselves, and did study to care and provide for themselves. Secondly, when they no more trusted God, they could no more find in their hearts to love him, but began to dote upon themselves, and to think that they had no better friend neither in heaven nor earth than their own selves. And after that they had thus put their trust and confidence in themselves, and dotingly loved all that was their own, by and by followed fear and concupiscence : for by and by they began to hate and eachew all things that were painful or unpleasant to the flesh, and dotingly to lust and long for such things as were delectable and pleasant to the flesh.

Hereby you perceive, good children, how our first parents, Adam and Eve, poisoned with the venom of the serpent, were cast into four horrible vices or diseases. The first is, that they did not trust in God. The second, that they did not love God. The third, that they did not fear him, but a cruel tyrant. The fourth, that they were replenished with concupiscence, and evil desires, lusts and appetites. And these be the roots of original sin, out of the which all other sins d spring and grow. So Adam and Eve had a very great fall, that fell from God's benediction, fa-

vour, and love, into God's curse, anger, and displeasure; that fell from original justice into original sin, by the which fall all the strength and powers both of their bodies and souls were sore decayed and corrupted. And as our first parents, Adam and Eve, were infected and corrupted, even so be we, that be their children. For as we see, by daily experience, that commonly gouty parents beget gouty children; and if the father and mother be infected with leprosy, we see commonly that the children born between them have the same disease so likewise; as our first parents, Adam and Eve, did not put their trust in God, no more do they that be carnally born of them. And as they loved not God, so their children love him not: and as they followed their own concupiscence, lusts, and appetites, and not the will of God, even so do all their issue. So that all their posterity upon earth be sinners, even in their mother's wombs: for they have not their trust in God, they love not God, they have not a fatherly fear unto him, they be full of ill lusts, and appetites, and desires, as you have heard, good children, in the 9th and 10th commandments. And for this cause the Scripture doth say, that "all we are conceived and born in sin," and St. Paul saith, "that by nature we be the children of God's wrath." So that we all should everlastingly be damned if Christ by his death had not redeemed us.

KING EDWARD THE SIXTH'S CATECHISM.

Scholar. It is true forsooth : for they do not now so shine, as they did in the beginning, before man's fall : forasmuch as man, by the darkness of sins and mist of errors, hath corrupted the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee, tell me, wherefore came it thus to pass ?

Scho. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward, and called it Eden. Wherein, beside other passing fair trees, not far from the midst of the garden, was there one, especially called, the tree of life, and another, called the tree of knowledge of good and evil.

Herein the Lord, of his singular love, placed man : and committed unto him the garden to dress, and look unto : giving him liberty to eat of the fruits of all the trees of Paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree, if ever he tasted, he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit : which was for the fairness to the eye to be desired ; for the sweetness in taste to be reached at ; and pleasant for the knowledge of good and evil : and she eat

thereof, and gave unto her husband to eat of the same. For which doing, they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul, which is righteousness.

And forthwith, the image of God was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded, and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh: hereof came this corruption, and disorder of lusts and affections: hereof came that pestilence: hereof came that seed and nourishment of sins, wherewith mankind is infected, and it is called sin original. Moreover, thereby nature was so corrupted, and overthrown, that unless the goodness and mercy of Almighty God had holpen us by the medicine of grace, even as in body we are thrust down into all wretchedness of death: so, must it needs have been, that all men of all sorts should be thrown into everlasting punishment, and fire unquenchable.

NOWELL'S CATECHISM.

Master. But tell me how this came to pass?

Scholar. I will tell you. When the Lord God had made this world, he prepared a most finely

kind. Thence came the horrible blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed-plot, as it were, a sink of all sins, with the faults whereof mankind is infected and tormented. Of which evil, learned Christians that have sought the proper and true name, have called it original sin.

Mast. Doth mankind suffer the punishments of this sin in this life only?

Scho. No : but man's nature hath been so corrupted and destroyed with this active mischief, that if the goodness and mercy of Almighty God had not, with applying a remedy, holpen and relieved us in affliction, like as we fell in our wealth into all calamities, and in our bodies into all miseries of diseases and of death, so should we of necessity fall headlong into darkness and everlasting night, and into fire unquenchable, there, with all kind of punishment, to be perpetually tormented. And no marvel it is, that other creatures also incurred that pain which man deserved, for whose use they were created. And the whole order of nature being troubled, both in heaven and in earth, harmful tempests, barrenness, diseases, and infinite other evils, brake into the world, into which miseries and woes, beside the said native mischief, we by our many and great sins are most deservedly fallen.

REFORMATIO LEGUM, &c.

*Of Heresies.**Of Original Sin, Free-Will, and Justification.*
Chap. 7.

With regard to the stain of sin contracted from our birth, which we call Original Sin, in the first place the error of the Pelagians is to be avoided, and then that also of the Anabaptists, whose agreement in this respect is contrary to the truth of Holy Scripture, that original sin affected only Adam, and was not derived to his posterity, nor attaches to our nature any corruption, except on account of the noxious example of sin set by Adam, which incites men to imitate and to practise the same depravity. We are likewise to protest against those who suppose so much strength and power to exist in free-will, as to determine, that by it alone, without the special grace of Christ, men may live rightly.

PART II.

CHAPTER I.

Of the Covenant of Grace.

SECTION I.

WHEN Adam and Eve had broken the first Covenant, into which it had pleased their good and wise Creator to admit them, by Sin, which is the transgression of the law; had fallen from their state of innocence and blessedness; and had themselves incurred and entailed upon all mankind, who were to spring from them by natural propagation, the wrath of God, and the punishment due to their disobedience;—when placed in this hopeless situation, unable to effect by any means in their power a reconciliation with their offended Maker, or to obtain a mitigation of the doom which they had wilfully and knowingly drawn down upon themselves;—when in the very act of adding to the enormity of their guilt by false excuses and insinuations:—*then* did the Almighty manifest his tender mercy and providential grace, even before he pronounced sentence on his fallen creatures. He accompanied the curse imposed



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upon the instrument of their ruin, with a *view of restoration to divine favour*, and *ance* through that seed of the woman,—*the human nature but supernaturally*,—*was* “pre-ordained before the foundation of the world to bruise the serpent’s head,—to destroy the seed of that mortal enemy, the “murderer and liar,” who had succeeded in defacing the image of original righteousness, and introducing sin and death into this lower world; and who was permitted to bruise the heel of man, and injure him in a less degree.

§ 2. In order to satisfy the justice of God, and deliver mankind from that lost estate, the general terms of the first Covenant were altered, *because of the depravation of their nature*, now rendered an entire compliance with the law utterly impossible; *it was necessary that a better Covenant should be established.*

the power of the sinner to make satisfaction for his own sin, either by contrition for the past, or obedience for the future:—implicit obedience was required of Adam; repentance was not named. No other creature was qualified to atone for the sin of man: “for it is not possible that of bulls and goats should take away sins; neither should be spared not the Angels that sinned. Man must have endured the full execution of the law, had not his benevolent Creator provided a sufficient sacrifice for sin, even that of his only Son, who, in the union of the divine and human natures, should become the meritorious and Mediator; by whom it was mercifully

furtherance of the divine decrees, to restore mankind to a state of salvation, and to renew to them the conditional promises of blessedness and life eternal.

§ 3. In the Promise made to Adam immediately upon the breach of the prescribed term of the First Covenant, was implied the establishment of the Second, denominated the *New Covenant*,—the of Grace,—of Promise,—of Life,—of Salvation. This is also to include all mankind, in that human condition had, in their progenitor, sinned and were obnoxious to condemnation: and by a redemption and liberation were to be obtained upon condition of perfect faith in the promised Messiah the second Adam, the Mediator of the New Testament. His incarnation, therefore, became the consummation of the plan to accomplish the work, and the instrument of effecting man's recovery to eternal life.

§ 4. The *Old Covenant* was a covenant of works, in which the promise of life eternal was made to Adam upon condition of perfect obedience to the commandment of God. This covenant was made with Adam, and by him transmitted to his posterity. It was a covenant of works, in that it required perfect obedience to the commandment of God for the attainment of life eternal. It was a covenant of grace, in that it provided for the redemption of mankind through the blood of Christ. The *New Covenant* is a covenant of grace, in that it is made with all mankind, and is based upon the promise of life eternal to those who believe in Christ. It is a covenant of works, in that it requires perfect faith in Christ for the attainment of life eternal. The *Old Covenant* was a covenant of works, in that it required perfect obedience to the commandment of God for the attainment of life eternal. It was a covenant of grace, in that it provided for the redemption of mankind through the blood of Christ. The *New Covenant* is a covenant of grace, in that it is made with all mankind, and is based upon the promise of life eternal to those who believe in Christ. It is a covenant of works, in that it requires perfect faith in Christ for the attainment of life eternal.

Covenant, the Son of God ; finally, the rewards proposed are such as surpass the conception of the human mind. Whereas, under the former Covenant, a rigid obedience was enforced, to be performed by the force of rectitude with which man was at first endued ; the penalties were known, absolute, and without appeal ; natural strength and free-will, however inclined to good, were still liable to dangerous trials, and were unsupported by Almighty aid ;—neither were the joys of an earthly Paradise to be compared with the heavenly “ glory that shall be revealed.”

§ 5. The gracious assurance by which mankind became possessed of the *promise of Salvation* for the sake of their Redeemer, was *repeated, explained, and confirmed*, at various times and in different degrees, to those who were selected to preserve the line of the promised seed, or were distinguished by superior piety. To Noah was the blessing of increase given, certain typical observances were appointed, and with him and with his seed was a Covenant established ; to Abraham the promises of the Messiah were distinctly renewed, and received the seal of the rite of circumcision ; to Isaac, to Jacob, and to David, further revelations were vouchsafed, till at length as the period drew nigh for the accomplishment of the primeval promise, the intimations of this great event given by the Spirit through the mouth of the Holy Prophets were more frequent and more explicit.

§ 6. *The Law* was given to Moses, and to the Children of Israel, who were much increased in numbers in the Land of Egypt, in the intermediate time between the declaration and the accomplishment of the Promise of a Saviour ; in order that a Church in

which the one true God should be worshipped according to his will, might be preserved in that nation, from whom according to the flesh the Messiah should be born ; that this nation being the depositary of the Oracles of God, might be kept from the idolatry and wickedness which overspread the earth ; and that by the Decalogue, written with the finger of God himself, the Law of Nature, of which it is a transcript, might be re-instated in its original force and obligation.

§ 7. The particular Covenant which God made with his chosen people, by no means superseded or altered the Covenant of Grace which God had made with Adam, and in him with all his descendants both Jews and Gentiles to the end of time. This *subsidiary agreement* instituted for especial purposes, according to the counsels of infinite wisdom, was destined to *endure only* till the promised seed should come. That part, therefore, of the Law of Moses which related to the ritual observances imposed upon the Jewish Nation, and its civil code,—*the ceremonial and judicial Law*,—was *abrogated* when its intended object was effected : but that part which contains the precepts of general Religion, of our duty towards God and our Neighbour,—*the moral Law*,—being of universal obligation, and having been written originally in the heart of man, was *not abolished* at the coming of the Saviour, although the curse and condemnation attached to those who in the smallest particular infringed it, were removed.

§ 8. Thus the Second Covenant, of Grace, originating with the promise made to Adam, that the seed

of the woman should bruise the serpent's head,—in remembrances by the institution of sacrifices, & revelations of the divinity, and by appointed signs and seals,—continued under different sanctions and punishments, all calculated to confirm the great promise, and to prepare for its fulfilment;—this *Sacred Covenant* is that on which depends the Salvation of every human being, born naturally into the world both before and after the Advent of the Messiah; is inclusive of all others, such as those with *N* Abraham, and *M* Moses, which were subservient in different ways to the promotion of the Divine Glory, the Redemption of Mankind, through the medium of the incarnate Son of God.

From Scripture.

SECTION I.

ROMANS v. 12. Wherefore as by one man *sin entered into the world*, and death by sin; and so death passed upon all men, for that all have sinned. 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law*. Job xxxi. 38. *If I covered my transgression as Adam*, by hiding mine iniquity in my bosom. Gen. iii. 9—15. And the Lord God called unto Adam, and said unto him, *Where art thou?* And he said, *I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.* And he said, *who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?* And the man said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* And the Lord God said unto the woman, *What is this that thou hast done?* And the woman said, *The serpent beguiled me, and I did eat:* And the Lord God said unto the serpent, *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* Matt. i. 21, 22, 23. *And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.* Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Behold, a virgin shall be with child, and shall bring forth a son,*

and they shall call his name Emmanuel ; which being interpreted, is, God with us. 1 Cor. xv. 47. The first man is of the earth, earthy : *the second man* is the Lord from heaven. 1 Peter i. 18. Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold. 2 Tim. i. 9, 10. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own *purpose and grace*, which was given us in Christ Jesus *before the world began* ; But is now made manifest by the appearing of our Saviour Jesus Christ, who hath *abolished death*, and hath brought life and immortality to light through the gospel. Luke x. 17. And the seventy returned again with joy, saying, Lord, even the *devils are subject* unto us through thy name. 1 John iii. 8. He that committeth sin, is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might *destroy the works of the devil*. 2 Cor. xi. 3. But I fear, lest by any means, *as the serpent beguiled Eve* through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. John viii. 44. Ye are of your father the devil, and the lusts of your father ye will do. He was *a murderer from the beginning*, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. 1 Peter v. 8. Be sober, be vigilant ; because your adversary the *devil*, as a roaring lion, *walketh about* seeking whom he may devour.

SECTION II.

Psalm xlix. 8. For the redemption of their soul is precious. Job xxii. 2—4. Can a man be *profitable unto God*, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgement? Job ix. 32, 33. For he is not a man, as I

am, that I should answer him, and we should come together in judgement. *Neither is there any days-man betwixt us, that might lay his hand upon us both.* Rom. vii. 11. 13. For sin taking occasion by the commandment, deceived me, and *by it slew me.* Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Heb. ix. 26. For then must he often have suffered since the foundation of the world: but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. Rev. xiii. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

SECTION III.

Jer. xxxi. 31, 32. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt. Heb. ix. 15. And for this cause he is the *Mediator of the new testament*, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. xii. 24. And to Jesus the *mediator of the new covenant*, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. viii. 6. But now hath he obtained a more excellent ministry, by how much also he is the *mediator of a better covenant*, which was established upon better promises. Rom. v. 18, 19. Therefore as by the offence of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of

one shall many be made righteous. 1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall *all be made alive*. 2 Cor. i. 20. For *all the promises* of God in him are yea, and in him amen, unto the glory of God by us.

SECTION IV.

Heb. viii. 7. 13. For if that first covenant had been faultless, then should no place have been sought for the second. In that he saith, *A new covenant, he hath made the first old*. Now that which decayeth, and waxeth old, is ready to vanish away. Jer. xxxi. 33. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; *and I will be their God, and they shall be my people*. Rom. iii. 23—25. For all have sinned, and come short of the glory of God; Being justified freely by his grace, *through the redemption that is in Jesus Christ*: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. vi. 14. For *sin shall not have dominion* over you: for ye are not under the law, but under grace. 1 Cor. x. 13. There hath no temptation taken you but such as is common to man: but God is faithful, who *will not suffer you to be tempted above that you are able*; but will with the temptation also make a way to escape, that ye may be able to bear it. Gal. iii. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith*. Phil. iv. 13. I can do all things *through Christ*, which strengtheneth me. 1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous. 1 Cor. ii. 9. But, as it is written, Eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love him. Deut. xxvii. 26. Cursed be he that confirmeth not all the words of this law to do them.

SECTION V.

Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. 1 Peter i. 10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Gen. xii. 1—3. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be *Blessed*. Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to *thy seed, which is Christ*. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be. Num. xxiv. 17, 19. I shall see him, but not now; I shall behold him, but not nigh: there shall come a *Star* out of Jacob, and a *Scepter* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. Job xix. 25, 26. For I know that *my Redeemer* liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Psalm lxxii. 17. *His name* shall endure for ever: his name shall be continued as long as the sun;

and men shall be blessed in him : all nations shall call him blessed. *Isaiah* iii. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, *Thy God reigneth !* *Hag.* ii. 7. And I will shake all nations, and *the Desire of all nations* shall come : and I will fill this house with glory, saith the Lord of hosts. *Jer.* xxxi. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for *they shall all know me*, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more. *Dan.* vii. 13, 14. I saw in the night visions, and, behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Mal.* iii. 1. Behold, I will send my messenger, and he shall prepare the way before me : and *the Lord*, whom ye seek, shall suddenly come to his temple, even *the messenger of the covenant*, whom ye delight in : behold, he shall come, saith the Lord of hosts.

SECTION VI.

Dent. xxxi. 9. And *Moses wrote this law*, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of *Israel*. *Rom.* iv. 13. For the promise, that he should be the heir of the world, was *not to Abraham, or to his seed through the law*, but through the righteousness of faith. *Rom.* vii. 12. Wherefore *the law is holy* ; and the commandment holy, and just, and good. *1 Kings* viii. 53. For *thou didst separate them* from among all the people of the earth, to be

thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God. Rom. iii. 2. Unto them were committed *the oracles of God*. John xii. 34. The people answered him, We have heard *out of the law* that Christ abideth for ever. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do *by nature the things contained in the law*, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

SECTION VII.

Rom. iii. 31. Do we then *make void* the law through faith? God forbid: yea we establish the law. Gal. iii. 17, 18, 19. But, if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I *build again the things which I destroyed*, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. Rom. ix. 4. Who are *Israelites*; to whom pertaineth the adoption, and the glory, and *the covenants*, and the giving of the law, and the service of God, and the promises. Heb. x. 1. For *the law*, having a *shadow* of good things to come and *not the very image* of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Matt. v. 17. Think not that I am come to destroy *the law* or the prophets: I am not come to destroy, but to fulfil. Gal. iii. 13. Christ hath *redeemed us from the curse of the law*, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

SECTION VIII.

Rom. xi. 25—27. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise

away by the coming of that Christ, which is the very host of the Father that taketh away all sin.

CRANMER'S CATECHISM.

In the second part of the Creed we may learn to know the second person in Trinity, the Son of God, Jesus Christ, our Lord. And as in the first article ye have learned what benefits we receive of God, the Father, to the sustentation and maintenance of this temporal and transitory life: so in this second part we shall learn to know how great treasures and rich gifts we have received by the Son of God, Jesus Christ, to the attaining of the perfect and everlasting life. And here you may consider, good children, how great was the misery, and how horrible was the indignation of God, which we were brought unto by Adam. So great it was, that neither gold nor silver, nor any other thing, was able to buy us out of the same, but only Jesus Christ, the Son of God, and by his death and effusion of his most precious blood. And of this great misery and indignation of God toward us this was the cause.

KING EDWARD THE SIXTH'S CATECHISM.

Master. Oh, the unthankfulness of men ! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved ?

from the Book of Common Prayer.

MORNING PRAYER. *Benedictus.* Blessed be the Lord God of Israel, for he hath visited and redeemed his people ;

And hath raised up a mighty Salvation for us in the house of his servant David ;

As he spake by the mouth of his holy Prophets, which have been since the world began ;

That we should be saved from our enemies, and from the hands of all that hate us ;

To perform the mercy promised to our forefathers, and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham, that he would give us ;....

Magnificat. He remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever.

COLLECT for the Sixth Sunday after the Epiphany. O God, whose blessed Son was manifested, that he might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life ;.....

BURIAL OF THE DEAD. *Collect.* O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth, shall live, though he die ; and whosoever liveth and believeth in him, shall

not die eternally ; and receive that blessing which thy well-beloved Son shall then pronounce on all that love and fear thee, saying, Come ye blessed Children of my Father, receive the kingdom prepared for you from the beginning of the world ;

From the Homilies.

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#### BOOK I.

HOMILY 2. Of the Misery of all Mankind.  
(*passim.*)

HOMILY 3. Of the Salvation of all Mankind.  
(*passim.*)

#### BOOK II.

HOMILY 12. Of the Nativity. (*throughout.*)

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### SUM AND CONTENT OF THE HOLY SCRIPTURES.

And further, that Christ Jesus, his Son, was promised of God the Father, to be a Saviour to this Adam, Abraham, Isaac, Jacob, David, and the other fathers ; which should deliver them from their sins and tyranny of the devil, who with

a quick and living faith would believe this promise, and trust to this Jesus Christ, hoping to have this deliverance of and by him. And truly, this promise is very oft rehearsed in the books of the Old Testament: as that is called the New, which teacheth that this promise is fulfilled.

And, that in the mean season (while the fathers look for salvation and deliverance promised, because man's nature is such, that he not only cannot, but also will not confess himself to be a sinner, and especially such a sinner that hath need of the saving health promised), the law was given wherethrough men might know sin, and that they are sinners: when they see that they do none of the things, that the law commandeth, with so glad and willing a mind as God requireth; but rather against their wills, without affection, and as though they were constrained with the fear of that hell, which the law threateneth, saying, "Cursed be he that maintaineth not all the words of this law to keep them." And that this law was given to the intent that sin and the malice of men's hearts, being thereby the better known, men should the more fervently thirst for the coming of Christ, which should redeem them from their sins: as it was figured unto the Jews by many ceremonies, hosts, and sacrifices, which were ordained of God, not to the intent to take away sins, but to shew and declare, that they should be put away by faith in the salvation promised through Christ; and which now are put

*of God*; that is, that Jesus Christ is the Deliverer and Saviour of us which were holden bond, and fast tied with impiety and wickedness, and wrapped in the snares of eternal death, and holden thrall in foul bondage of the serpent the devil.

## CHAPTER II

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### *Of Jesus Christ the Son of God*

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#### SECTION I

"ALL the Prophets and the Law prophesied of John." The preparatory series of Revelations in type and prophecy, was continued till the world was almost arrived for the coming of the great Messiah and Accomplisher of Prophecy. A man, the immediate *fore-runner* of Jesus, in the nature of the world appeared in the person of John. He was in his ministerial office called the *Baptist*. The promises of all the Prophets had been announced by inspired writers; and the Jews, who were not the expected Messiah, had implicitly declared the true nature of the Messiah's mission, and acknowledged the authority of Jesus, as the Son of God, the Son of the family of Abraham, the Son of the aged parents, Jesus from the Spirit of the Holy Ghost, living as a Father and Son, and who went forth to prepare the way for the coming of his approach — by presenting the Messiah's repentance for the remission of sins to those who came to him, and to those who

in the wilderness," in the prospective faith of the promised Messias. When John had delivered his solemn testimony to the person of the Redeemer, made known to him by a supernatural discovery from heaven, and had baptized Him of whom he had "need to be baptized," his functions ceased, and he was heard no more.

§ 2. When "*the fulness of the time was come*,—when that hour arrived which had been clearly pointed out by the sure word of prophecy, and the minds of men were thus to a certain degree prepared ;—when the general expectation of a deliverer or enlightener prevailed, both in Judæa and among the Gentiles ;—when from the wide extension of the Roman Empire, and the dispersed condition of the Jews, from the high advancement of philosophy, and the fruitlessness of its researches after religious truth, the world was in a state of peculiar fitness for the reception of a celestial visitor :—" *God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*" The seed of the woman promised in Paradise, of the family of Abraham and house of David, *He* who was to bruise the serpent's head, and in whom all families of the earth should be blessed, was born into the world, in order that he might purchase redemption for the fallen race of Adam, and restore to them the inheritance they had forfeited, even an heavenly Canaan.

§ 3. *Jesus of Nazareth was the true Messiah* ; for in him, and in none other, was concentrated and fulfilled all that had been prefigured and foretold with regard to that illustrious personage. With respect

to his origin and nativity, he was born at the time,—in the place,—from the family,—and of the Virgin Mother, corresponding to the series of sacred predictions. In what he did,—taught,—and suffered,—he no less minutely accomplished the many extraordinary and circumstantial details, designating beforehand the future Messiah. The consequences of his Advent and Ministry throughout the world, and the evidence of the Jews themselves, confirm the momentous fact, that Jesus was indeed the expected and true Mediator of the Covenant of Grace.

§ 4. *Jesus Christ*, then, as the true *Messias*, was “*God manifest in the flesh*,” “God and Man: God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his Mother, born in the world.” In his *Divine Nature* Christ was the only begotten Son of God, the Second Person of the adorable Trinity, the Word; co-existent, co-equal in all possible perfections with the Father and the Holy Ghost. “God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made.”

It was *requisite* that Christ should be *God*, because no one but God alone is capable of the work of redemption;—no one can be infinitely meritorious but he;—no one but God himself could endure the weight of divine wrath,—could overcome the powerful enemies of our salvation, could raise us from the death of sin, and give us eternal life: all which predicates are necessary to the character of the *Messias*.

§ 5. As our Lord Jesus Christ was perfect God as to his divine nature, so was he perfect man as to his



*human nature*, "of a reasonable soul, and human flesh subsisting," truly and entirely similar to ours, sin alone excepted, being freed from all taint of original sin by the supernatural mode of his incarnation: "equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood." That he really assumed a human body was evident from its properties and affections; it being visible, tangible, composed of members of the usual number, parts, and dimensions, and liable to the corporeal exigencies of hunger, thirst, and fatigue. That this body was animated by a human soul is equally obvious from the exercise of intellect, will, and affections; and from the existence of guiltless infirmities, such as fear and sorrow, which were manifested in the course of the Redeemer's life and sufferings.

It was *requisite* that our Mediator should be *man* as well as God; because as man only, could he die and suffer for our sakes; as man only, could he become obedient to the Law; as the Son of Adam only, could he satisfy the justice of God by enduring the punishment of sin in the same nature which had offended; as having been man he could sympathize with man, being touched with a sense of our infirmities; and as in the second Adam only those who had died in the first Adam, could find a source of new life and spiritual recovery.

§ 6. *The union* of the divine and human natures was effected not by the change or conversion of either, but by the assumption of the human nature into the unity of the person of the Son of God; and by the indwelling and manifestation of the divinity in the flesh, that is, the earthly body and reasonable soul. The

n assuming was not converted into the humanity assumed ; nor was the flesh changed into the Word, but continued to be flesh. The union, therefore, in Christ of the two distinct natures, each retaining its essential qualities and operations, denominated the *hypostatical* union, consists in this ;—that the Second Person of the Trinity, as distinguished from the First and Third, was so united with a human soul and body, that the actions or passions attributable to either nature, might be predicated of Christ, the one Person in whom this combination alone subsisted : *e. g.* Whatever Christ is or does according to his divine nature, *that* Christ the Son of Man is said to be or to do ; and whatever Christ did or suffered according to his human nature, *that* Christ the Son of God is said to have done or suffered. Such is the *hypostatical* union, that in all acts of Christ as Mediator, the divine and human nature co-operate ; and both are unitedly, though the human nature be not separately, the object of religious worship. Jesus, therefore, although he be “ God and Man, yet is not two but one Christ ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God.”

§ 7. Christ is also “ one altogether ; *not by confusion* of substance, but by unity of Person. For as the reasonable soul and flesh is one man ; so God and Man is one Christ.” His humanity would have been entire, had it subsisted alone ; but being united with the Divinity, it subsisted in the Word, and constituted one personality with Him. Although, then, the divine and human nature be inseparably united in the Person of Christ, still there

is no confusion between them, each possessing individual and peculiar properties; and both conjoined, but not confounded. So were the actions of Jesus Christ of two different descriptions; some proceeding from his divinity, and some from his humanity: the Word effecting that which is proper to the Word; and the flesh that which is the office of the flesh. To raise Lazarus from the dead was the operation of the Word; to cry, 'Lazarus come forth,' belonged to fleshly organs; yet in the work of resurrection both actions were united in Christ. In both cases, whatever is done by the power of the divine nature, or done and suffered in the human, is really and unfeignedly performed, and not in appearance only.

§ 8. As Christ was God, he possessed *the divine attributes*; but these were *not transfused* into the human nature: as man therefore he was endued with qualities far surpassing those of all other created beings, but finite; as man he was enriched with all excellent gifts and graces. As man he wrought all supernatural works by the power of the Divinity, with the co-operation of the human nature, and all things which he did and suffered as man, were done and suffered with the concurrence of the Divinity.

To Christ are sometimes ascribed the name and the attributes of God; at other times, he is mentioned as a character merely human:—the hypotatrical union is, therefore, a doctrine necessary to embrace all the facts, and to harmonize the language of Scripture,—which cannot contradict itself.

## From Scripture.

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### SECTION I.

MATTHEW iii. 1—3. *In those days came John the Baptist,*  
 living in the wilderness of Judea, And saying, Repent  
 for the kingdom of heaven is at hand. For this is he  
 was spoken of by the prophet Esaias, saying, The  
 of one crying in the wilderness, Prepare ye the way  
 : Lord, make his paths straight. Luke vii. 26—28.  
 What went ye out for to see? A prophet? Yea, I say  
 you, and *much more than a prophet*. This is he of  
 it is written, Behold, I send my messenger before  
 thee, which shall prepare thy way before thee. For I  
 unto you, Among those that are born of women there  
 a *greater prophet* than John the Baptist. Mal. iv. 5.  
 I will send you *Elijah the prophet* before the com-  
 ing of the great and dreadful day of the Lord. Luke iii.  
 3. And as the people were in expectation, and *all*  
*mused* in their hearts of John, *whether he were the*  
*or not*; John answered, saying unto them all, I in-  
 baptize you with water; but one mightier than  
 meeth, the latchet of whose shoes I am not worthy to  
 loose: he shall baptize with the Holy Ghost and with  
 fire. Luke i. 5—7. 13. 57. 59, 60. 51. There was in the  
 time of Herod the king of Judea, a certain priest named  
*Zacharias*, of the course of Abia: and his wife was *of the*  
*daughters of Aaron*, and her name was *Elisabeth*. And  
 they were both righteous before God, walking in all the  
 commandments and ordinances of the Lord blameless.  
 they had no child, because that Elisabeth was bar-  
 ren: and they both were now well stricken in years.  
 the angel said unto him, Fear not Zacharias: for thy

prayer is heard ; and *thy wife Elisabeth shall bear thee a Son*, and thou shalt call his name *John*. . Now Elisabeth's full time came that she should be delivered ; and *she brought forth a son*. And it came to pass on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so ; but *he shall be called John*. And he shall be filled with the Holy Ghost, even from his mother's womb. Matt. iii. 4. And the same John had his *raiment* of camel's hair, and a leathern girdle about his loins : and his *meat* was locusts and wild honey. Luke iii. 2, 3. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias *in the wilderness*. And he came into all the country about Jordan, *preaching the baptism of repentance for the remission of sins*. Mark i. 5. And there *went out unto him* all the land of Judea, and they of Jerusalem, and were all *baptized of him* in the river Jordan, confessing their sins. John i. 15—18. 29—31. John *bare witness of him*, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by *Jesus Christ*. No man hath seen God at any time ; *the only-begotten Son*, which is in the bosom of the Father, he hath declared him. The next day John seeth *Jesus* coming unto him, and saith, Behold *the Lamb of God*, which taketh away the sins of the world ! This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And *I knew him not* : but that he should be made manifest to Israel, therefore am I come baptizing with water. Mark i. 9—11. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and *was baptized of John* in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him : and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. John i.

32, 33. And John bare record, saying, *I saw the Spirit* descending from heaven like a dove, and it abode upon him and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. John iii. 30. *He* must increase, but *I* must decrease. Matt. xiv. 3. 10. For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. And he sent, and *beheaded John* in prison.

## SECTION II.

Gal. iv. 4. But when *the fulness of the time* was come, God sent forth *his Son*, made of a woman, made under the law. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be. Hag. ii. 7—9. And I will shake all nations, and *the Desire of all nations* shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine. saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. Mal. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me: and *the Lord, whom ye seek*, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. Dan. ii. 44. And in the days of these kings shall the *God of heaven set up a kingdom*, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ix. 24, 25. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to

bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint *the Most Holy*. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto *the Messiah* the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

## SECTION III.

Isaiah lxiii. 4. For the day of vengeance is in mine heart, and the year of my redeemed *is come*. Micah v. 2. But thou, *Beth-lehem* Ephratah, though thou be little among the thousands of Judah, yet out of thee shall *is* come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. 2 Sam. vii. 12, 13. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. Luke ii. 4, 5. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called *Bethlehem*, because he was of *the house and lineage of David*, To be taxed with Mary his espoused wife, being great with child. Isaiah vii. 14. Therefore the Lord himself shall give you a sign: Behold, *a virgin* shall conceive, and bear a son, and shall call his name *Immanuel*. Luke i. 26, 27. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To *a virgin* espoused to a man whose name was Joseph, *of the house of David*; and the virgin's name was Mary. Luke ii. 6, 7. And so it was, while they were there, the days were accomplished that she should be delivered. And *she brought forth her first-born son*, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Luke iv. 18, 19, 21. The Spirit of the

Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say unto them, *This day is this scripture fulfilled in your ears.* Luke xxiv. 19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. Acts xvii. 2, 3. And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ *must needs have suffered, and risen again* from the dead; and that *this Jesus*, whom I preach unto you, *is Christ.* Acts x. 37—39. 43. That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

## SECTION IV.

1 Tim. iii. 16. And, without controversy, great is the mystery of godliness: *God was manifest in the flesh.* 1 John v. 20. And we know that *the Son of God is come*, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. John i. 1, 2. In the beginning was the Word, and the Word was with God, and *the Word was God.* The same was *in the beginning with God.* Phil. ii. 6. Who,



being in the form of God, thought it not robbery to be equal with God. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. John x. 30. *I* and my Father are one.

## SECTION V.

Rom. ix. 5. Whose are the fathers, and of whom as concerning *the flesh*, Christ came, who is over all, God blessed for ever. Amen. John i. 11. He came unto *his own*, and his own received him not. Heb. ii. 14—17. Forasmuch then as the children are *partakers of flesh and blood*, he also himself likewise took part of *the same*; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life-time subject to bondage, For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in *all things* it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. iv. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Isaiah liii. 2. 4. For he shall grow up before him as a tender plant, and as a root out of a dry-ground; he hath *no form nor comeliness*; and when we shall see him, there is no beauty that we should desire him. Surely he hath borne *our griefs*, and carried *our sorrows*: yet we did esteem him stricken, smitten of God, and afflicted. Luke xxiv. 39. Behold my hands and my feet, that it is I myself: *handle me, and see*; for a spirit hath not flesh and bones, as ye see me have. Luke ii. 52. And Jesus increased in wisdom and stature, and in favour with God and man. Matt. xxvii. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost. Matt. xxvi. 38. Then saith he unto them, *My soul is exceeding sorrowful*, even unto death: tarry ye here, and watch

with me. John xi. 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, *he groaned in the spirit*, and was troubled.

## SECTION VI.

Heb. ii. 16. (See above). Phil. ii. 7. But made himself of no reputation, and *took upon him* the form of a servant, and was made in the likeness of men. 1 Tim. iii. 16. (See above). Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased *with his own blood*. John vi. 53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat *the flesh* of the Son of man, and drink *his blood*, ye have no life in you. Heb. i. 6. And again, when he bringeth in *the first-begotten* into the world, he saith, And let all the angels of God *worship him*.

## SECTION VII.

John xi. 43. And when he thus had spoken, *he cried with a loud voice*, Lazarus, come forth! Matt. ix. 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, *said* unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. John ix. 7. And *said* unto him, Go, wash in the pool of Siloam, which is, by interpretation, Sent. He went his way therefore, and washed, and came seeing.

## SECTION VIII.

Isaiah xi. 2. And the *Spirit of the Lord* shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. John i. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, *full of*

*grace and truth.* Luke ii. 40. And the child grew, and waxed strong in spirit, *filled with wisdom* : and the grace of God was upon him. John iii. 34. For he whom God hath sent speaketh the words of God : for God giveth not *the Spirit by measure* unto him. Colos. ii. 3. *In whom* are hid all the treasures of wisdom and knowledge. Psalm xlv. 8. All *thy* garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

64.

From the Book of Common Prayer.

**MORNING PRAYER.** (*The Prayers of the Liturgy are mostly offered up in the name or through the mediation of Jesus Christ the Son of God.*)

*Absolution.* Through Jesus Christ our Lord.

*After the Lord's Prayer and Sentences.* Glory be—to the Son . . . . .

*Apostles' Creed.* And in Jesus Christ his only Son our Lord.

**CREED OF ST. ATHANASIUS.**

**LITANY.** O God the Son, Redeemer of the World, have mercy upon us miserable sinners.

Son of God, we beseech thee to hear us.

O Lamb of God that takest away the sins of the world ;

O Christ hear us.

Lord have mercy upon us.

From our enemies defend us, O Christ,

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ ; graciously hear us, O Lord Christ.*

The Grace of our Lord Jesus Christ—be with us all evermore.

**General THANKSGIVING.** But above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; . . . . .

**COLLECT for the First Sunday in Advent.** Now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility;.....

**For the Third Sunday in Advent.** O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee,...

**For Christmas Day.** Almighty God, who hast given us thy only-begotten Son to take our nature upon him,.....

**For the Sixth Sunday after the Epiphany.** O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life;.....where with thee O Father, and thee O Holy Ghost, he liveth and reigneth, ever one God, world without end.

**For the Sunday next before Easter.** Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh,.....

**For St. John Baptist's Day.** Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake through Jesus Christ our Lord.

**COMMUNION. Nicene Creed.** O Lord the

only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

*Blessing.* The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

CATECHISM. Secondly, in God the Son, who hath redeemed me, and all mankind.

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### **From the Thirtie-nine Articles.**

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#### ARTICLE II.

*Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the

Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man;.....

## ARTICLE XV.

*Of Christ alone without Sin.*

Christ in the truth of our Nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin, as Saint John saith, was not not in him.....

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From the Homilies.

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BOOK I.

HOMILY 3. Of the Salvation of all Mankind.  
(*passim.*)

## BOOK II.

HOMILY 12. Of the Nativity. (*throughout.*)

## SUM AND CONTENT OF THE HOLY SCRIPTURE.

Last of all, by the books of the New Testament, we are taught, that Christ, which was promised and shadowed in the Old Testament, is sent of the Father, at such time as he had determined with himself; at such time, I say, as all wickedness flourished. And that he was sent, not for any man's good works (for they all were sinners), but to the intent that he would truly shew the abundant riches of his grace, which he had promised.

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CRANMER'S CATECHISM.

Wherefore, good children, mark well this part of your Creed, that teacheth you both to know Christ, and by what means he did redeem you. For first, in the Creed, he is called, "the only Son," or only begotten Son, of God. Whereof it must needs follow, that he is very God by nature, born of God, the Father, before the foundation of the world was laid. He is the everlasting wisdom and word of God, by the which God, the Father, made all things. That he is also very man, it is evidently expressed in these words: "I believe in Jesus Christ, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead,



and buried." And these two foresaid things I cannot comprehend more shortly nor aptly than by these words: Christ our Lord is very God and very Man.

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#### JEWELL'S APOLOGY OF THE CHURCH.

We believe that Jesus Christ, the only Son of the eternal Father, as it had been decreed, before the beginning of all things, when the fulness of time came, took our flesh and perfect human nature of that blessed and pure Virgin, that he might reveal to men that hidden and secret will of his Father which was concealed from all former ages and generations; and that in this human body he might finish the mystery of our redemption, and might nail to his cross our sins, and the obligation which lay against us. (Col. ii. 14.)

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#### NOWELL'S CATECHISM.

*Scholar.* God is the natural Father of Christ alone, and Christ alone is naturally the Son of God, being begotten of the substance of the Father, and being of one substance with the Father. But us hath God, freely through Christ, made and adopted his children. Therefore we rightly acknowledge Christ the only Son of God, with this honour is by his own and most just right due unto him: yet the name of children by right

of adoption is also freely imparted to us through Christ.

*Master.* Now how dost thou understand that he is our Lord ?

*Scho.* For that the Father hath given him dominion over men, angels and all things, and for that he governeth the kingdom of God both in heaven and in earth, with his own will and power. And hereby are all the godly put in mind, that they are not of their own liberty, but that both in their bodies and souls, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient and serviceable in all things, as most faithful servants.

*Mast.* What followeth next ?

*Scho.* Next is declared how he took upon him man's nature, and hath performed all things needful for our salvation.

*Mast.* Was it then necessary that the Son of God should be made man ?

*Scho.* Yea: for necessary it was that what man had offended against God, man should atone and satisfy it; which most heavy burden, none but the man Jesus Christ was able to take up and bear. And other mediator could there not be to set men at one with God, and to make peace between them, but Jesus Christ both God and man. Therefore being made man, he did, as it were, put on him our person, that he might therein take upon him, bear, perform, and fulfill the parts of our salvation.

## REFORMATIO LEGUM, &amp;c.

*Of Christ and the Mysteries of our Redemption.* Chap. 3.

It is also to be believed, that, when the fulness of the time was come, the Son, who is the Word of the Father, assumed the human nature in the womb of the blessed Virgin Mary, of the substance of her flesh, so that the two natures, the divine and human, were inseparably conjoined, entirely and perfectly in unity of person : of which is one Christ very God and very man : .....

## CHAPTER III.

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### *Of the Incarnation and early Life of Christ.*

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#### SECTION 1.

By the *Incarnation* of Christ is to be understood the mysterious fact, that “the Word was made flesh;”—that the hypostatical union of the divine and human natures actually took place, according to the tenor of ancient prophecy, in the Conception and Nativity of the Saviour of the World. That the assumption of corporeal form and substance was possible to the eternal Son of God, in any mode which might be most consistent with *His* will, by whom all matter was at first created, and with whom nothing is impossible, cannot be denied; and that such assumption was necessary to effect the purposes of Divine Mercy in the Redemption of the human Race, is evident from Reason and from Scripture. Of the particular manner in which it pleased the Second Person of the glorious Trinity to fulfil the Word of Prophecy, to take upon himself our nature, and to become the true EMMANUEL or GOD WITH US, we are informed in the sacred records of the New Testament; and further than these records will instruct us,

we are not called upon to pursue our enquiries into the great mystery of Godliness.

§ 2. It was announced by a Messenger from Heaven to Mary, a Virgin dwelling at Nazareth in Galilee, and espoused to Joseph, a member of a different branch of the same royal family, of David,—but in humble station; that she was distinguished highly among women by the favour of her God; that, by the power of the Holy Spirit, she should be rendered prolific; and that she should become the Mother of Him who should be called “the Son of God.” Joseph, the reputed husband of the Virgin, was informed by an Angel of this *miraculous Conception*, and received her under his protection till the day of parturition should arrive. As the Son of God, with the concurrence of the other Persons of the Trinity, assumed the human nature, by the power and operation of the Holy Spirit; so, that “Holy Thing” which was supernaturally conceived in the Virgin Mary, was formed exclusively of the Substance of the Mother, was borne by her according to the common course of nature, and in due time was endowed with a reasonable soul, and animated with the breath of life,—being made “in all things” “like unto his brethren.” The incarnate Son being emphatically “the Seed of the Woman” by immaculate conception, that nature which was derived from her alone was sanctified, and altogether exempted from the imputation and pollution of Original Sin, attaching to every descendant of Adam by natural propagation, through the immediate agency and intervention of the Spirit, who is the very fountain of holiness and purity; and who supernaturally, by a creative act, now bestowed upon the Virgin, the gift of fruitfulness.

§ 3. At length when the days were accomplished that she should be delivered, the Virgin brought forth her first born Son. The circumstances attending the *Nativity* of Christ, most remarkably fulfilled the predictions which had been uttered respecting the *Messias*, as to time and place; and no less so with regard to the humble scene and important incidents connected with his birth. In a Stable in the small city of Bethlehem, whither Joseph had been obliged to bring his espoused wife, notwithstanding her pregnant state, in consequence of an edict of Augustus, that all subjects of the Roman Empire should present themselves at the places to which their several families belonged, to be enrolled, or "taxed;"—destitute of the comforts and accommodation even of a public Inn, did she, who had found favour with God, and whom all future generations should call pre-eminently blessed, give birth to the long expected *Messias*,—the Seed of David,—of Abraham,—of Adam. Christ was born of a Woman, in order that he might be truly man; but he was born of a Virgin to prove that he was also truly God. The eternal Son of the Most High humbled himself to assume the garb and infirmities of manhood, to make his appearance upon Earth under circumstances of more than usual humiliation, even in the lowly walk of life which he had chosen. A Stable was the first Audience-Chamber of the "Lord of lords and King of kings;" a Manger the cradle of that Holy Infant, whose day the Patriarch Abraham, in prophetic rapture, had "rejoiced to see."

§ 4. No sooner had this great event occurred, than the "good tidings of great joy which should be to all people," were proclaimed to certain Jewish shepherds

in the neighbourhood, by an Angel of the Lord, accompanied by a multitude of the heavenly host, who chaunted the glory to God, and the benefits to man, which accrued from the wonderful manifestation of Divine Mercy, in the Nativity of the Saviour of the World. To the obscure birth-place of the infant Messiah, a star, or supernatural light suspended in the heavens, guided the steps of the Eastern Magi, wise men or astronomers, whose profession led them to observe the heavenly phenomena, and who had shared in the traditional expectation of a Messiah's Advent;—a belief obtained either from their vicinity to Judæa, or from their acquaintance with the Jewish tribes who had been carried captive to Chaldea. These proxies for the Heathen world, having been directed by their miraculous conductor to the exact spot where the young child was, tendered to him their homage and adoration; together with offerings emblematical of their submission to his royal authority.

§ 5. When the parents of the heavenly Infant had performed all that was required of them by the law of Moses, such as the *Purification* of the Virgin Mary, and *Presentation* of the Infant on account of his primogeniture in the Temple, at Jerusalem, and the *Circumcision* of the Child, which constituted the first instance of his perfect submission to the ritual code: when these obligations were fulfilled, Joseph having been warned of God, that Herod would endeavour to accomplish the destruction of the Infant,—being jealous of a supposed rival in his temporal dominion,—conducted his sacred charge into the land of Egypt, and thus saved him from the general slaughter of the innocents of Bethle-

hem. The holy family remained in Egypt till the death of Herod : after which, still dreading the cruelty of Archelaus, who succeeded his father on the throne, they returned to dwell at Nazareth in Galilee : where the Child of Mary, following perhaps the humble occupation of his reputed father, and shewing tokens of extraordinary gifts and graces, was subject to his parents, during the period of his youth ; and increased in wisdom and stature, and in favour with God and Man.



done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him; and took unto him his wife; and knew her not till she had brought forth her first-born son. Heb. ii. 14—17. Forasmuch then as the children are partakers of flesh and blood, *he* also himself likewise *took part of the same*; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels; but *he took on him the seed of Abraham*. Wherefore in all things it behoved him *to be made like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin. Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, *made of a woman*, made under the law. Heb. vii. 26, 27. For such an high priest became us, who is *holy, harmless, undefiled, separate from sinners*, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 2 Cor. v. 21. For he hath made him to be sin for us, *who knew no sin*; that we might be made the righteousness of God in him. Isaiah xlii. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: *I have put my spirit upon him*; he shall bring forth judgement to the Gentiles. Isaiah xlviii. 16. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and

his Spirit hath sent me. Jer. xxxi. 22. The Lord hath created a new thing in the earth, A woman shall compass a man.

SECTION III.

Luke ii. 1—7. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. Matt. ii. 1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Luke iii. 1, 2. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. Matt. i. 1. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Rom. i. 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. Phil. ii. 5—8. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: And being found in

fashion as a man, *he humbled himself*, and became obedient unto death, even the death of the cross. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in *the likeness of sinful flesh*, and for sin, condemned sin in the flesh. Matt. viii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities*, and bare our sicknesses.

## SECTION IV.

Luke ii. 8—20. And there were in the same country *shepherds* abiding in the field, keeping watch over their flock by night. And, lo, *the angel of the Lord came unto them*, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Matt. ii. 1—12. Now when Jesus was born

in Bethlehem of Judaea, in the day of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet, And Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people of Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem; and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star; they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Luke ii. 32. *A light to lighten the Gentiles, and the glory of thy people Israel.*

## SECTION V.

Luke ii. 21—24. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was no named of the angel before he

was conceived in the womb. And when the days of *her purification* according to the law of Moses were accomplished, they brought him to Jerusalem, *to present him to the Lord*. As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord; And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. Matt. ii. 13—23. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him. When he arose, *he took the young child and his mother by night, and departed into Egypt*. And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And *he came and dwelt in a city*

called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Mark vi. 3. Is not this the carpenter the son of Mary, the brother of James and Joses, and of Juda and Simon? Luke ii. 51, 52. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

**From the Book of Common Prayer.**

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**MORNING PRAYER. *Te Deum.*** Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

*Benedictus.*

*Apostles' Creed.* I believe....in Jesus Christ ....who was conceived by the Holy Ghost, born of the Virgin Mary.

**EVENING PRAYER. *Magnificat.***

*Cantate Domino.*

*Nunc Dimittis.*

**CREED OF ST. ATHANASIUS.** Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds ; and Man, of the Substance of his Mother, born in the world ;.....

**LITANY.** By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ;.....

**COLLECT for Christmas Day.** Almighty God who hast given us thy only-begotten Son to take

CH. 1. 1.] *early Life of Christ.*

our nature upon him, and as at this time to be born of a pure Virgin ;.....

*For the Innocent Day.* O Almighty God, who out of the mouths of babes and sucklings, hast ordained strength, and madest infants to glorify thee by their deaths ;.....

*For the Circumcision of Christ.* Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man ;.....

*For the Epiphany.* O God, who by the leading of a star, didst manifest thy only-begotten Son to the Gentiles ;.....

*For the Purification.* Almighty and everlasting God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the Temple in substance of our flesh ;..

*For the Annunciation.* We beseech thee, O Lord, pour thy grace into our hearts ; that as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel ;.....

COMMUNION. *Nicene Creed.* I believe.... in one Lord Jesus Christ....who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man,.....

*Proper Preface upon Christmas Day.* Because thou didst give Jesus Christ thine only Son to be born, as at this time, for us ; who, by the operation of the Holy Ghost, was made very Man, of the Substance of the Virgin Mary his Mother ; and that without spot of Sin to make us clean from all Sin.



**From the Thirty-nine Articles.**  

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**ARTICLE II.**

*Of the Word, or Son of God, which was made  
very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one Substance with the Father, took Man's nature in the womb of the blessed Virgin, of her Substance.

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**From the Homilies.**  

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**BOOK II.****HOMILY 12. Of the Nativity.**  

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**CRANMER'S CATECHISM.**

Secondly, learn this also, by what means Christ did redeem us: for whatsoever God hath commanded in the ten commandments, which we

have not fulfilled, because we be all sinners, that Christ himself hath fulfilled for us; and whatsoever punishment we have deserved to suffer of God for our sins and offences, that Christ hath taken upon himself and suffered for us. By this you may perceive how requisite it was that Christ, God and man, should be conceived by the Holy Ghost, and born of a pure virgin. For if Christ should redeem us, and satisfy for our sins, then must he needs be holy and without sin: for if he had been guilty and a sinner, then could not he have holpen his own self, but he must needs have had another Saviour and Redeemer for him, as well as we have for us; for whatsoever he had done or suffered should have been worthily for his own offences, and yet could he not have satisfied for himself, much less then he could have satisfied for other. Wherefore, it was necessary (if he should satisfy for us), that he should be conceived of the Holy Ghost and born of a virgin, that his nativity might be pure, without sin, and not corrupt, as ours is; that our corrupt and damnable nativity might be purified and made holy by the holy and pure nativity of Christ. Therefore, we say in the Creed, "He was conceived of the Holy Ghost, born of the Virgin Mary," that Christ, being pure and clean from all sin, might redeem sinners, and satisfy for them. Now; forasmuch as the justice of God did require, that Christ should suffer and make satisfaction for us, and do all things that we were bound to do, it was

necessary that he should be made man: for if he had not been a very natural man, he could not have done for us all those things, which we were bound to do.

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NOWELL'S CATECHISM.

*Master.* But why was he conceived of the Holy Ghost, and born of the Virgin Mary, rather than begotten after the usual manner?

*Scho.* It behoveth that he who should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself be defiled or blemished with any stain or spot of sin, but be endued with singular and perfect uprightness and innocency. Therefore when the seed of man was wholly corrupt and defiled, it behoved that in conception of the Son of God there should be the marvellous and secret working of the Holy Ghost, whereby he might be fashioned in the womb of the most chaste and pure Virgin, and of her substance, that he should not be defiled with the common stain and infection of mankind. Christ, therefore, that most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin without sin, that he might cleanse, wash, and put away our spots, who, as we were first conceived and born in sin and uncleanness, so do still from thenceforth continue in unclean life.

**Mast.** But why is there, in this Christian confession, mention made by name of the Virgin Mary?

**Scho.** That he might be known to be that true seed of Abraham and David, of whom it was from God foretold and foreshewed by the prophecies of the Prophets.

## CHAPTER IV.

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### *Of the Name, Titles, and Offices of Christ.*

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#### SECTION I.

WHEN the Circumcision of the Holy Infant, the Virgin's Son, took place, by which he was declared to be of the Seed of Abraham, and a partaker of the Mosaic Covenant, and by which he began to "fulfil all righteousness" in obedience to the Law for man; at this ceremony, as was customary with the Jews, he received his *Name*,—that of JESUS,—which had been assigned him by the Messenger of God, before his conception by the Holy Ghost. The name JESUS, signifying a *Saviour*, or Deliverer, was in common use among the Jews, but was given in a more especial manner to certain temporal deliverers under the Old Testament; particularly to the Son of Nun, whose name, Joshua, (of which Jesus is but a contraction), indicative of the commission with which he was entrusted, rendered him a remarkable type of the future Messiah, the Saviour of the World. The name Jesus, as applied to the incarnate Son of God, denoted the merciful and arduous mission with which, as the one Mediator between God and Man, he had submitted to be charged;—to make known the way

of Salvation through the tender mercy of our God ;—to take away the guilt and curse, by suffering the punishment, of Sin ;—to make reconciliation by his own entire obedience between Man and his offended Maker ;—to purchase, with his precious blood, Redemption for the whole world : and to obtain the right of conferring eternal Salvation on all, who by faith and repentance fulfil the terms of the Covenant of Grace. By Jesus of Nazareth, and *only* by Him, is the fallen race of Adam delivered from all or any of the destructive effects of man's first transgression,—from the stain and power of Sin, and from the penalty of spiritual and eternal Death : to *Him*, therefore, is the name of *the Saviour*, in a peculiar and exclusive sense, pre-eminently appropriate.

\* § 2. The title *Christ*, of Greek derivation, synonymous with the Hebrew word *Messias*, signifies *Anointed* ; and as affixed to the name of Jesus, is expressive of the mode in which he was consecrated to the several distinct offices included in that of Mediation. Jesus was not, indeed, anointed with material oil, in the same manner as those had been, who had preceded, and in some respects typified and resembled him in the several offices to which a solemn unction was considered the fit inauguration ;—those of a Prophet, of a Priest, and of a King. Our Saviour was mystically anointed and sanctified, even from the moment of his Incarnation, by the supernatural gifts and spiritual graces of the Holy Ghost. By these and the indwelling of the Godhead, he was fully prepared and qualified for the sublime and sacred functions he had assumed. He was ordained before the foundations of the world were laid ; and sent,

in process of time, to execute the office of Mediator: He, in whom dwelt the fulness of the Godhead bodily, was anointed to preach the Gospel; and on him, as man, were bestowed without measure the choicest effusions of the Spirit, nourishing the wisdom of early youth, encreased in manhood, and confirmed at Baptism,—at entering on the discharge of his ministerial functions.

Those who bear, and call upon, the name of Christ, and are partakers, in some degree, of the holy unction of the Spirit,—who as Christians more especially reap the benefits arising from the appointment of the incarnate Son of God to his Mediatorial Office, are, *as such*, “beloved of God;” are “called to be Saints;” are sanctified in Christ Jesus; are themselves consecrated to the service of God; are “made kings and priests unto” Him; and are therefore bound to “walk worthy of the vocation wherewith they are called.”

§ 3. The *three distinct offices* to which, in his Mediatorial Capacity, Jesus was anointed, were *Prophetic*, *Sacerdotal*, and *Regal*; and these high distinctions were united in his Person in order to enable him to perform all that was needful for our Salvation. It was requisite, and had been predicted of him, that as a *Prophet* he should instruct those who were immersed in the deepest ignorance with regard to spiritual things, as well as foretell future events;—as a *Priest* should offer satisfaction for those who were “tied and bound by the chain of their sins;”—and as a *King* should found an empire not of this world, and impart the means and the reward of Salvation to those who were utterly unable to attain either by their own unassisted knowledge and capacity. Although many

Prophets, Priests, and Kings, had been anointed, among the people of God; yet did no one ever unite the three characters in his own person; and still less did any one ever bear them in so exalted a rank as did Jesus, who was far above all principalities and powers, a High Priest for ever, Himself the great subject and the source of prophetic inspiration.

§ 4. Jesus, as had been foretold, fulfilled *the office of a Prophet* in all things in which the prophetic character is concerned. He taught the Will of God to Man; he declared the Word and Counsel of the Most High; he laid open the wondrous scheme and mystery of the Universal Redemption of Mankind, with regard to the past, the present, and the future; and he confirmed by the manifestation of supernatural power the doctrine which he taught. He, by whose Spirit the Prophets of old had spoken, now personally instructed his disciples in the blessed truths of the Gospel Dispensation. The doctrine which he delivered consisted of the most holy precepts, of the most precious promises. His mode of teaching was simple and adapted to the multitude, with divine authority and persuasive eloquence; and the principal subjects on which his exhortations were pronounced, were Faith and Repentance, that belief in the appointed method of Salvation, and that holiness of life and manners which should be necessary and practicable to all nations to the end of time. The character of Jesus Christ was superior to that of all other Prophets, his predecessors, inasmuch as they shone with a borrowed light, whereas He was *that* Light which should come into the World; they did all



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§ 5. The sacred *office of Priest* to which Jesus was anointed, is to be considered both with regard to its nature and dignity, and also its principal functions. According to ancient prophecy, he was a Priest, not of the family of Aaron, but of the order of Melchisedek, who was in many particulars a conspicuous type of Christ. The functions of the Priesthood of Jesus consisted in appeasing and conciliating God, by offering a vicarious sacrifice, and making intercession for all people, both Jews and Gentiles. The meritorious *sacrifice* of Christ was the oblation of himself, the true Paschal Lamb, and the pouring out of his own blood; in which full, perfect, and sufficient sacrifice, he stood in the place not only of the Priest, but also of the Victim, and of the Altar. The *intercession* of Christ continued not only while he was on Earth, but is now made in Heaven for us. Jesus is our Advocate at the throne of Grace; even as the Jewish High Priest made intercession for the people in the Holy of Holies, as it were, in the immediate

things in the name and by the authority of God,—He in his own, as the Son of God, equal with the Father; they possessed only an external power of persuasion,—He an inward influence on the minds of men; they often knew not the extent and application of the prophecies which they uttered,—He, proceeding from the bosom of the Father, bore witness to what “he saw and heard.”

The prophetic warnings which Jesus pronounced, the view of futurity which he disclosed to his disciples concerning his own Death, Resurrection, and Ascension, the destruction of the Temple and of Jerusalem, the diffusion of the Gospel, and the proceedings of the Day of Judgment, couched often in parables and figurative expressions, but sometimes in plain and explicit terms, bear sufficient evidence that He was in this respect no less than in every other, “of a truth that Prophet that should come into the World.” Many of the circumstances predicted by our Lord have already been literally and conspicuously accomplished, and have thus demonstrated the authenticity of his prophetic character.

As a Prophet, Jesus, also, wrought miracles to confirm his doctrine, which their nature, publicity, and frequency proved to be genuine; and which were singularly demonstrative of the divine authority that dwelt in him, and was exercised by him without control,—as well as of the benevolent and merciful disposition with which he was actuated towards both the corporeally and spiritually necessitous. The power of working miracles which he so remarkably evinced, he imparted to others in a limited degree. The Apostles did many wonderful works in his name for

the establishment of the Gospel; but still it was only a delegated and inferior power which they possessed, bestowed upon them for a specific purpose.

To the working of miracles may likewise be added personal example, as constituting a branch of the Prophetic Office. The conformity of the spotless and beneficent life of Jesus Christ to his pure and heavenly doctrines, afforded the strongest corroboration of the miraculous evidence which he adduced to the truth and divinity of his Mission; and furnishes an invaluable model to all who are willing to obey his precepts by following the steps of his most holy life.

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presence of the Deity. By the intercession of Christ our prayers, too, if rightly offered up, are rendered acceptable to God, and are heard so far as is expedient for us. The benefits derived to us, therefore, from the performance of the Priestly Office by Jesus Christ are these;—that our sins are expiated and blotted out; that sinners are reconciled to God; that Heaven is opened to our prayers and hopes; and that the Church of his faithful followers, purchased with his own blood, and now militant on Earth, shall assuredly be triumphant in Heaven, hereafter.

§ 6. The *office of King* which is attributed to Jesus as the Christ (for as the eternal Son of God, he essentially possesses infinite and never ending dominion), is that Mediatorial Power and Authority by which, as Head and King of the Church, he governs all things relating to it in Heaven and in Earth; rules and perfects it by the Word and Power of the Spirit; defends it against the assaults of enemies; and will finally bestow upon his faithful subjects eternal Glory. The Messiah was uniformly announced, by Inspired Writers of the Old Testament, as a Spiritual and Celestial, not as an Earthly King: he was, therefore, unattended by worldly pomp, contrary to the expectation of the Jewish nation, but clothed with Divine Authority and Power. The Kingdom of Christ is not only spiritual, but universal, and to endure to the end of the world, including all nations and languages. “All things shall be put under his feet;” all people shall be subject to his dominion: and then only shall his Mediatorial Kingdom end, when as King he shall come to judgment, and shall finally apportion to the subjects of his spiritual empire the

rewards or punishments they have deserved; when the office of mediation will no longer be required. John Baptist was the herald of that Kingdom of Heaven, of which Jesus was King even from his birth; but small as was its extent during his sojourn upon earth, it was not till after his Resurrection and Ascension into Heaven, that he entirely assumed the Government, which he now exercises by the influence of his Gospel and sanctifying Spirit, in protecting his Servants from the attacks of their spiritual enemies, and restraining the power of Sin.

The dominion of Christ, as our LORD, differs from that of all other potentates, inasmuch as it is erected over *the Souls* of men, and respects their *eternal* welfare: accordingly, laws are instituted, and penal sanctions are affixed peculiar to the constitution of this spiritual Kingdom.

§ 7. The various figurative and descriptive *Titles* by which Jesus Christ is designated, and which so frequently occur in the pages of Holy Writ, may be classed under several heads: those that have allusion to his divine or human nature separately, or unitedly; and those that refer to the different characters under which, as Mediator, he appeared upon the Earth, and executed the great work of Man's Redemption.

## From Scripture.

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### SECTION I.

LUKE ii. 21. And when eight days were accomplished for the circumcising of the child, *his name was called JESUS*, which was so named of the angel before he was conceived in the womb. Luke i. 30, 31. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, *thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus*. Matt. i. 21. And she shall bring forth a son, and thou shalt call his name *Jesus: for he shall save his people from their sins*. Numb. xiii. 16. And Moses called Oshea the son of Nun, *Jehoshua*. Acts vii. 45. Which also our fathers that came after brought in with *Jesus* into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David. Heb. iv. 8. For if *Jesus* had given them rest, then would he not afterward have spoken of another day. Zech. iii. 1. And he shewed me *Joshua* the high priest standing before the angel of the Lord. 1 Tim. ii. 5. For there is one God, and *one mediator between God and men, the man Christ Jesus*. 1 John iv. 15. Whosoever shall confess that *Jesus is the Son of God*, God dwelleth in him, and he in God. Matt. xviii. 11. For the Son of man is come to *save* that which was lost. 1 Cor. i. 30. But of him are ye in *Christ Jesus*, who of God is made unto us wisdom and righteousness, and sanctification, and redemption. Luke ii. 11. For unto you is born this day, in the city of David, *a Saviour*, which is Christ the Lord. 2 Cor. v. 18. And all things are of God, who hath *reconciled us to himself by Jesus Christ*, and hath given to us

the ministry of reconciliation. John iii. 17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Rom. x. 9. If thou shalt confess with thy mouth *the Lord Jesus*; and shalt believe in thine heart that God hath raised him from the dead, *thou shalt be saved*. 1 Tim. i. 16. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*; of whom I am chief. Heb. v. 9. And being made perfect, he became the *author of eternal salvation* unto all them that obey him. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make *intercession* for them. Acts iv. 12. Neither is there salvation in any other: for there is *none other name* under heaven given among men whereby we must be saved. 1 Cor. iv. 22. For as in Adam *all die*, even so in Christ *shall all be made alive*.

## SECTION II.

John i. 41. He first findeth his own brother Simon, and saith unto him, We have found *the Messias*, which is being interpreted, *The Christ*. John iv. 23. The woman saith unto him, I know that *Messias* cometh, which is called *Christ*: when he is come, he will tell us all things. Dan. ix. 24, 25. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and *to anoint the Most Holy*. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto *the Messiah* the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the walls even in troublous times. 1 Chron. xvi. 22. Saying, Touch not mine *anointed*, and do my prophets no harm. Levit. viii. 12. And he poured



of the anointing oil upon *Aaron's* head, and *anointed* him, to sanctify him. 1 Sam. xii. 3. 5. Behold, here I am: witness against me before the Lord, and before his *anointed*. Psalm ii. 2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against *his Anointed*. Psalm xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath *anointed* thee with the oil of gladness above thy fellows. Psalm lxxxix. 20. I have found *David* my servant; with my holy oil have I *anointed* him. Acts iv. 27. For of a truth, against thy holy child *Jesus, whom thou hast anointed*, both Herod and Pontius-Pilate, with the Gentiles and the people of Israel, were gathered together. Acts x. 38. How *God anointed Jesus* of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. Luke iv. 18. The Spirit of the Lord is upon me, because *he hath anointed me* to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. John iii. 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit *by measure* unto him. Isaiah xi. 2. And *the Spirit of the Lord shall rest upon him*, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. Luke ii. 52. And *Jesus increased in wisdom* and in stature, and in favour with God and man. John i. 32. And John bare record, saying, I saw the *Spirit descending* from heaven like a dove, and it abode *upon him*. Isaiah lxii. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by *a new name*, which the mouth of the Lord shall name. Acts xi. 26. And the disciples were called *Christians* first in Antioch. 1 Peter iv. 16. Yet if any man suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf. 1 John

**2 Cor. i. 20.** But ye have an anointing from the Holy One. **2 Cor. i. 21.** Now he which stablisheth us with you in Christ, and hath anointed us, is God.

## SECTION III.

**Deut. xviii. 18.** I will raise up a *Prophet* from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. **Psalm cx. 4.** The Lord hath sworn, and will not repent, Thou art a *priest* for ever after the order of Melchisedek. **Psalm ii. 6.** Yet have I set my king upon my holy hill of Zion. **Rev. xix. 12.** His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. **Heb. iii. 1. 6.** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and *High Priest* of our profession, *Christ Jesus*; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. **Matt. xvii. 5.** While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; *hear ye him.* **Matt. xiii. 8.** But be not ye called Rabbi: for one is your *Master*, even *Christ*; and all ye are brethren. **Heb. vii. 23, 24.** And they truly were many *priests*, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an *unchangeable priesthood.* **Psalm cx. 1.** The Lord said unto my Lord, Sit thou at my right-hand, until I make thine enemies thy footstool.

## SECTION IV.

**1 Peter i. 10, 11.** Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time *the Spirit of Christ* which was in them

did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Isaiah xlii. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: *I have put my spirit upon him*; he shall bring forth judgement to the Gentiles. Isaiah lii. 7. How beautiful upon the mountains are the feet of him that *bringeth good tidings*, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Mal. iii. 1. The Lord, whom ye seek, shall suddenly come to his temple, even *the messenger of the covenant*, whom ye delight in: behold, he shall come, saith the Lord of Hosts. Matt. xii. 27. And if I by Beelzebub *cast out devils*, by whom do your children cast them out? therefore they shall be your judges. John vi. 14. Then those men, when they had seen *the miracle* that Jesus did, said, This is of a truth that Prophet that should come into the world. Heb. ii. 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken *by the Lord*, and was confirmed unto us by them that heard him. 2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light *through the gospel*. Matt. vii. 29. For he taught them *as one having authority*, and not as the scribes. John vii. 46. The officers answered, Never man spake *like* this man. Mark i. 45. And Saying, The time is fulfilled, and the kingdom of God is at hand; *repent ye, and believe the Gospel*. (See Matt. v, vi, vii.) John viii. 12. Then spake Jesus again unto them, saying, I am *the light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life. John viii. 26. 28. 38. I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. Then said Jesus unto them, When ye have *lift up the Son of man*, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. I speak that which I have seen

with my Father; and ye do that which ye have seen with your Father. John xiv. 29. And now I have told you before it comes to pass; that when it is come to pass, ye might believe. Matt. xx. 17—19. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock and to scourge, and to crucify him: and the third day he shall rise again. Matt. xii. 40. For as Jonas was three days and three nights in the whale's belly; So shall the Son of man be three days and three nights in the heart of the earth. Matt. xxi. 37, 38. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. Matt. xxiv. 1, 2. 14. 36, 37. And Jesus went out and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, *There shall not be left here one stone upon another, that shall not be thrown down.* And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. John ii. 23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. Acts xix. 17. And God wrought special miracles by the hands of Paul. Heb. ii. 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? John xiii. 15. For I have given you an example, that ye should do as I have done to you. Rom. xv. 5. Now the God of patience and consolation

grant you to be like-minded one towards another, according to Christ Jesus.

## SECTION V.

Heb. v. 4—6. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an *high priest*; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever *after the order of Melchisedec*. Heb. vii. 1—3. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all: his first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made *like unto the Son of God*, abideth a priest continually. 1 Cor. v. 7. Christ *our passover* is sacrificed for us. Ephes. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, *an offering and a sacrifice* to God for a sweet smelling savour. Heb. ix. 12. 22. Neither by the blood of goats and calves, but *by his own blood*, he entered in once into the holy place, having obtained eternal redemption for us. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 John i. 7. *The blood* of Jesus Christ his Son *cleanseth* us from all sin. John x. 18. No man taketh it from me, but *I lay it down of myself*. I have power to lay it down, and I have power to take it again. Heb. x. 10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. John xvii. 19. And for their sakes *I sanctify myself*, that they also might be sanctified through the truth. Heb. ix. 24. Which was a figure for the time then present, in which were offered both *gifts and sacrifices*, that could not make him that did

the service perfect as pertaining to the conscience. Heb. x. 12. 14. But this man, after he had offered *one sacrifice for sins*, for ever sat down on the right-hand of God. For by one offering he hath perfected for ever them that are sanctified. John xiv. 13. And whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son. Matt. xxi. 22. And all things whatsoever ye shall ask in *prayer*, believing, ye shall receive. James iv. 3. Ye ask, and receive not, because ye ask amiss.

## SECTION VI.

Col. i. 18. And he is *the head* of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the *pre-eminence*. Dan. vii. 14. And there was given him dominion, and glory, and a *kingdom*, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. John xviii. 36. Jesus answered, *My kingdom is not of this world*: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Matt. xxi. 4, 5. All this was done, that it might be fulfilled which was spoken by the prophet, Saying, Tell ye the daughter of Sion, Behold, thy *King* cometh unto thee, *meek*, and sitting upon an ass, and a colt the foal of an ass. Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and for ever. Ephes. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. Matt. xxviii. 18. And Jesus came and spake unto them, saying, *All power* is given unto me in heaven and in earth. Matt. xi. 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 1 Peter i. 5. Who are kept by the power of God through faith unto *salvation*, ready to be revealed in the last time. Matt. x. 28. And fear not them which kill the body, but

are not able to kill *the soul*: but rather fear him which is able to destroy both soul and body in hell. Jer. xxxi. 33. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and *write it in their hearts*; and will be their God, and they shall be my people.

## SECTION VII.

1 Cor. xv. 45. The last *Adam* was made a quickening spirit. 1 John ii. 1. An *Advocate* with the Father. Isaiah lxiii. 9. The *Angel* of his (God's) presence saved them. Heb. iii. 1. The *Apostle* and High Priest of our profession. Rev. iii. 14. The *Beginning* of the creation of God. John i. 14. The glory as of the only-begotten of the Father. Eph. i. 6. Wherein he hath made us accepted in the *Beloved*. 1 Peter ii. 25. But are now returned unto the Shepherd and *Bishop* of your souls. Zech. iii. 8. The *Branch*. Jer. xxxiii. 15. The *Branch of righteousness*. John vi. 50. This is the *Bread* which cometh down from heaven. Heb. i. 3. Being the *Brightness* of his (God's) glory. Josh. v. 15. The *Captain* of the Lord's host. Heb. ii. 10. The *Captain* of their salvation. Luke xxiii. 35. If he be Christ, the *Chosen* of God. Luke ii. 25. Waiting for the *Consolation* of Israel. Eph. ii. 20. Jesus Christ himself being the chief *Corner-stone*. Jer. xxx. 9. And *David* their king, whom I will raise up unto them. Rom. xi. 26. There shall come out of Sion the *Deliverer*. Matt. i. 23. And they shall call his name *Emmanuel*; which being interpreted, is, God with us. Heb. i. 3. The *Express image* of his (God's) person. Rev. i. 5. Who is the *Faithful witness*. Rev. i. 5. The *First-begotten* of the dead. Col. i. 15. Who is the beginning the *First-born* from the dead. 1 Cor. xv. 20. And become the *First-fruits* of them that slept. Rev. ii. 8. These things saith the *First and the last*. Zech. xiii. 1. In that day there shall be a *Fountain* opened to the house of David. Isaiah xl. 5. And the

*Glor*y of the Lord shall be revealed. Rom. ix. 5. God blessed for ever. Matt. ii. 6. For out of thee shall come a Governor, that shall rule my people Israel. Ephes. v. 23. Christ is the *Head of the church*. Matt. xxi. 42. The stone which the builders rejected, the same is become the *Head of the corner*. Heb. i. 2. Whom he (God) hath appointed *Heir of all things*. Mark i. 24. The *Holy One of God*. Isaiah xlix. 7. The Holy One of Israel. Acts iv. 30. The *Holy child Jesus*. 1 Tim. i. 1. And the Lord Jesus Christ, which is our *Hope*. Acts xxviii. 20. The *Hope of Israel*. Luke i. 69. And hath raised up an *Horn of salvation* for us in the house of his servant David. John viii. 58. Before Abraham was, *I am*. Exod. vii. 2. But by my name *Jehovah* was I not known to them. Col. i. 16. Who is the *Image of the invisible God*. Psalm ii. 6. Yet have I set my *King* upon my holy hill of Zion. Matt. ii. 2. Where is he that is born *King of the Jews*. John i. 49. Thou art the *King of Israel*. John i. 29. Behold the *Lamb of God*. John ix. 5. I am the *Light of the world*. Rev. v. 5. Behold the *Lion* of the tribe of Juda. Rom. i. 3. Concerning his Son Jesus Christ our *Lord*. Rev. xvii. 14. For he is *Lord of lords*, and *King of kings*. Acts xvii. 31. He (God) will judge the world in righteousness, by that *Man* whom he hath ordained. 1 Tim. ii. 6. For there is one God, and one *Mediator* between God and man. Mal. iii. 1. Behold I will send my *Messenger*. John i. 41. We have found the *Messias*. Rev. xii. 7. *Michael*. 1 Cor. v. 7. Christ our *Passover* is sacrificed for us. 1 Tim. vi. 15. The blessed and only *Potentate*. John vi. 14. This is of a truth that *Prophet* that should come into the world. 1 John ii. 2. He is the *Propitiation* for our sins. Rev. i. 5. The *Prince* of the kings of the earth. Acts iii. 15. The *Prince of life*. 1 Cor. i. 24. Christ the *Power of God*, and the wisdom of God. 1 Tim. ii. 6. Who gave himself a *Ransom* for all. Isaiah lix. 20. And the *Redeemer* shall come to Zion. Isaiah liii. 11. By his knowledge shall my *Righteous Servant* justify many. 1 Cor. x. 4. For they drank of that *spiritual Rock* that fol-



lowed them; and that *Beck* was Christ. Rev. xii. 16. I am the *Root* and offspring of *David*. Mic. v. 2. Out of thee shall come forth unto me that is to be *Ruler* in Israel. Luke ii. 11. For unto you is born this day, in the city of *David*, a *Saviour*, which is Christ the Lord. Gen. iii. 16. And I will put enmity between thee and the women, and between thy seed and her *Seed*. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come. John i. 34. And I saw and bare record that this is the *Son of God*. John iii. 13. The *Son of man* which is in heaven. 1 Cor. xv. 47. The *Second man* is the Lord from heaven. Matt. xii. 18. Behold my *Servant*, whom I have chosen. John x. 11. 14. I am the good *Shepherd*. Heb. xiii. 20. Our Lord Jesus, that *great Shepherd* of the sheep. Mal. iv. 2. But unto you that fear my name shall the *Sun of Righteousness* arise with healing in his wings. Rev. iii. 14. The faithful and true *Witness*. John xiv. 6. Jesus saith unto him, I am the Way, and the Truth, and the Life. John xv. 1. I am the true *Vine*. Isaiah ix. 6. His name shall be called *Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*. John i. 1. In the beginning was the *Word*, and the Word was with God, and the Word was God.

**from the Book of Common Prayer.**

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**MORNING PRAYER.** *Absolution.* So that at the last we may come to his eternal joy, through Jesus Christ our Lord.

*Prayer for the Clergy and People.* For the honour of our Advocate and Mediator Jesus Christ.

**PRAYER in the Ember Weeks.** Almighty God our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son;.....

*For all Conditions of Men.* And this we beg for Jesus Christ his sake.

**COLLECT for the Sunday next before Easter.** Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility;.....

*For the Second Sunday after Easter.* Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also endeavour ourselves to

follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

*For St. Simon and St. Jude.* O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone;.....

COMMUNION. *Exhortation.*

*Confession.* For thy Son our Lord Jesus Christ's sake, forgive us all that is past;.....

*Proper Preface upon Easter Day.* ....For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world;.....

*After the Lord's Prayer.* Most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.

THE SOLEMNIZATION OF MATRIMONY.  
Which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee :.....

**From the Thirtynine Articles.****ARTICLE XVIII.***Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be accursed, that presume to say, that every Man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

**ARTICLE XXXI.***Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone; wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

**From the Homilies.**

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BOOK I.

HOMILY 3. Of the Salvation of all Mankind.

BOOK II.

HOMILY 7. Of Prayer. (*passim.*)

HOMILY 12. Of the Nativity. (*passim.*)

HOMILY 13. Of the Passion. (*passim.*)

HOMILY 20. Of Repentance. (*passim.*)

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SUM AND CONTENT OF THE HOLY SCRIPTURES.

Unto whom we must come, and follow him with a cheerful heart, that he may instruct and teach us : for he is our Master, meek and humble of heart ; he is our example, of whom we must learn the rule of good living : further, he is our priest, high bishop, and only mediator : which now sitteth on the right-hand of God the Father, is our advocate, and prayeth ever for us ; which will undoubtedly obtain whatsoever we desire, either of him, or of his Father in his name ; if we believe that he will do it when we require it, for so hath

he promised. Let us therefore not doubt (although we sometimes sin) with a confidence to come unto him, and with a living and undoubting faith, that we shall obtain mercy. For therefore came he to the intent to save sinners: neither requireth he any thing more of us, than to come unto him without fear.

CRANMER'S CATECHISM.

And again, if he had not been very God, he could not have been pure and clean from all sin, and so have made a true and perfect satisfaction for our sins: for no man can perfectly fulfil the will of God, but God himself alone. Wherefore in that he suffered for our sins, thereby he declared that he was a very pure and natural man. Again, he gave most certain and evident tokens of his Godhead, in that he overcame and vanquished the devil, sin, and death: for if he had not been very God, he could not have loosed the bands of death, neither have raised himself from death to life. So you hear, good children, that our Lord Jesus Christ, was very God and very man, not conceived in sin (as we be), but conceived by the Holy Ghost, and born of the most pure virgin, Mary. And as man he suffered death for us, and descended into hell. But as naturally God, he loosed the bands and pains of hell, he destroyed the kingdom of death, he rose from death to life, and so paid the ransom for our sins, and

took away all the guiltiness of the same. Therefore, when we believe in Christ, and stedfastly cleaving to the word of God, surely persuade ourselves in our hearts that we be thus redeemed by Christ, then God is no more angry or displeased with us for our sins, but freely and mercifully he forgiveth us all our offences for the death and passion of his Son Jesus Christ, and he giveth us also the Holy Ghost, by whose help we may withstand sin, and be delivered from the same. The which matters St. Paul doth knit up in one brief sentence, not so short as notable and weighty; saying, "Christ was delivered to death for our sins, and did rise again for our justification." In the which sentence St. Paul doth not only declare what Christ did, but also for what end, and for whom he suffered death and rose again.

JEWELL'S APOLOGY OF THE CHURCH.

We have no mediator and intercessor by whom we approach to God the Father but Jesus Christ, in whose name only all things are obtained. But that which we see done in their churches is base and heathenish; not only because they have set up an infinite number of intercessors, without any authority of the word of God; so that, as Jeremiah saith, according to the number of thy cities, so are thy gods; so that miserable men know not which to apply themselves to; and though they

are innumerable, yet they have ascribed to each of them their office, and what was to be obtained, had, and received from each of them; but also because they have not only impiously, but impudently, solicited the Virgin Mary, that she would remember she is a mother; that she would be pleased to command her Son; and that she would make use of the authority she hath over him.

NOWELL'S CATECHISM.

Master. It seemeth me that thou hast expounded the name of Jesus with a very plain declaration.

Scholar. It is true. For Jesus, in Hebrew, signifieth none other than in Greek Soter, in Latin Servator, and in English a Saviour. For they have no fitter name to express the force and signification thereof. And by this that we have said, it cannot now be unknown, why he had this name. For he alone hath delivered and saved them that be his from eternal damnation, whereunto otherwise they were appointed. Some others indeed have taken upon them this name, because it was thought that they had saved some men's bodies; but Jesus Christ alone is able to save both souls and bodies of them that trust in him.

Mast. Who gave him this name?

Scho. The angel by the command of God himself. And also it was of necessity that he should

indeed answer and perform the name that God hath given him.

Mast. Now tell me what meaneth the name of Christ?

Scho. It is as much as to say *Anointed*; whereby is meant that he is the sovereign King, Priest, and Prophet.

Mast. How shall that appear?

Scho. By the Holy Scripture, which both doth apply anointing to these three offices, and doth also oft attribute the same offices to Christ.

Mast. Was then Christ anointed with oil, such as they used at the creation of kings, priests, and prophets in old time?

Scho. No: but with much more excellent oil, namely, with the most plentiful grace of the Holy Ghost, wherewith he was filled and most abundantly endued with his divine riches. Of which heavenly anointing, that outward anointing was but a shadow.

Mast. Obtained he these things for himself alone, or doth he also give us any commodities thereby?

Scho. Yea, Christ received these things of his Father, to the intent that he should communicate the same unto us, in such measure and manner as he knew to be most meet for every of us. For out of his fulness, as out of the only holy and ever-increasing noble fountain, we all do draw all the heavenly good things that we have.

Mast. Dost thou then say that Christ's kingdom is a worldly kingdom?

Scho. No: but a spiritual and eternal kingdom, that is governed and ordered by the Word and Spirit of God, which bring with them righteousness and life.

Mast. What fruit take we of this kingdom?

Scho. It furnisheth us with strength and spiritual armour to vanquish the flesh, the world, sin, and the devil, the outrageous and deadly enemies of our souls: it giveth us blessed freedom of conscience: finally, it endoweth us with heavenly riches, and comforteth and strengtheneth us to live godlily and holily.

Mast. What manner of Priest is Christ?

Scho. The greatest and an everlasting Priest, which alone is able to appear before God, only able to make the sacrifice which God will allow and accept, and only able to appease the wrath of God.

Mast. To what commodity of ours doth he this?

Scho. For us he craveth and prayeth peace and pardon of God, for us he appeaseth the wrath of God, and us he reconcileth to his Father. For Christ alone is our mediator, by whom we are made at one with God. Yea, he maketh us as it were fellow-priests with him in his priesthood, giving us also an entry to his Father, that we may with assuredness come into his presence, and be bold by him to offer us and all ours to God the Father in sacrifice.

Mast. What manner of Prophet is Christ?

Scho. Whereas man did despise and reject the

Prophets, the servants of Almighty God, sent before, by himself, to teach mortal man his will, and had with their own dreams and inventions darkened and drowned his holy word, he himself, the Son of God, the Lord of all Prophets came down into this world, that, fully declaring the will of his Father, he might make an end of all prophecies and foretellings. He therefore came, his Father's ambassador and messenger to men, that by his declaration they might be brought into the right knowledge of God, and into all truth. So in the name of Christ are contained those three offices which the Son of God received of his Father, and fulfilled to make us partners with him of all the fruit thereof.

Mast. It seemeth then, that in a sum thou sayest thus, that the Son of God is not only called, and is indeed, Jesus Christ, that is, the Saviour, King, Priest, and Prophet, but also that he is so for us, and to our benefit and our salvation.

Scho. It is true.

CHAPTER V.

Of the Humiliation of Christ.

SECTION 1.

THE *State of Humiliation* in which it pleased the Eternal Son of the Most High to effect the Redemption of the fallen race of Adam, commenced, doubtless, with his incarnation, with his assumption of a nature, in every respect infinitely inferior to the Divine. The peculiarly incommodious place of his birth, and the lowly situation in which he condescended to pass his early life; his perfect obedience to the rites and ceremonies of the Mosaic Law, and to the civil exactions of the Roman government; his fasting for forty days, and submitting to be tempted by the devil in the desert, immediately after his Baptism by John in Jordan, and before his entrance on the discharge of his public functions; the privations and bodily infirmities which he suffered, and the difficulties which he encountered in the course of his ministry and converse with the world; the indignities and calumny which the malicious jealousy of the Scribes and Pharisees heaped upon him; the miseries and afflictions of others which his tender sympathising nature made his own: all these circumstances,

some of which were most painful and distressing, exhibited in the strongest light the absolute submission and deep abasement which Christ Jesus had imposed upon himself, as necessary to the performance of the mighty work he had undertaken. The terms which infinite wisdom and consummate justice required at the hands of the Captain of our Salvation, were no less than that he should be made perfect through suffering; and it appears that from the Manger to the Cross every incident of his eventful life concurred either directly or indirectly to fill up the measure of his afflictions.

§ 2. As the Ministry of our Lord drew towards its close;—after he had gone about for more than three years doing good to the souls and bodies of those who came within his sphere,—working the most splendid miracles,—preaching to great multitudes the saving doctrines and sanctifying precepts of the Gospel,—and exemplifying their efficacy and application by his own simplicity and holiness of life;—when the period had nearly arrived which he had predicted for the completion of his arduous labours, he went up for the last time to Jerusalem at the feast of the Passover, according to the custom of the Jews. At his entry into the Holy City, upon this occasion, he allowed himself to be greeted as a Sovereign; and received the homage of his numerous followers, who had at length been convinced by long observation of his character and miracles, that he was indeed the Messiah, the regal Son of David. Still, the humble style and unostentatious retinue of the meek and lowly Jesus were sufficient evidence, that his kingdom was not of this world; that, however triumphant

might be the confession of his power and glory by the people, still it was the triumph of a spiritual, not of a temporal, potentate. The first and immediate act of authority which he exercised after the acknowledgement of his title, was to drive from the Court of the Temple those who dared to dishonour and defile the consecrated building by making it a public mart.

§ 3. The *first Stage of the Humiliation* of Jesus Christ may here be supposed to *end*; and the *second*, that of more intolerable suffering and far deeper degradation, to *begin*. Having celebrated the Passover with his Disciples; and having, at that last Supper, instituted the sacramental receiving of bread and wine, as emblems of his body and blood, in perpetual remembrance of his death, he went out into the Garden of Gethsemane, situated at the foot of the Mount of Olives, where the first scene of his *Passion* was completed. The three Apostles, Peter, James, and John, who had before witnessed the glory of his transfiguration, were now selected to attend him in the prelude to his greatest suffering. His agony of soul was such as to produce the most violent effect upon his corporeal frame, even so that the blood forcing itself through the distended veins mingled with the sweat which fell in large drops from his throbbing brow. The anguish of his soul, which caused such excessive agitation, was thrice poured forth in earnest prayer to his heavenly Father, that, if it were possible and consistent with the Divine Will, he might be spared the dreadful trial which awaited him. It is not to be believed that the mere dread of death could have excited such unspeakable

horror in His mind, who knew no sin, and therefore deserved no punishment. But at that critical moment which was to destroy or to establish for ever the Dominion of Satan, the Prince of Darkness, the Powers of Darkness were leagued against him, in order to render the trial of his obedience and fortitude, as man, more difficult and harassing by the suggestions of terror and despair. The sense, which he may be supposed to have experienced at that awful moment, of the Divine Wrath denounced against iniquity, and of the overwhelming weight of the sins of the whole world, then laid upon him as the Representative of Sinners, was more acute and more intolerable than the human nature of Christ, deprived perhaps for a season of the consolation of the Divinity, could endure without expressing his need of comfort and support. Terrible indeed must have been the conflict, tremendous the apprehensions which could so disturb the mind of Jesus, as to render the ministry of a created Angel necessary to allay and stem them; yet such was the *Passion* of the Saviour; occasioned by his actual distress, and the presence which he possessed of his approaching sufferings.

The *Passion* of Christ, our Redeemer, proved that he was really a partaker of human nature, subject to corporeal infirmities and pains, and to mental anguish, grief, and apprehensions; it affords us assurance, that, having experienced them himself, he is "touched with the feeling of our infirmities;" and it instructs us to submit with patience and humility to whatever afflictions the Almighty may think fit to lay upon us, in conformity with His example, who by his sufferings made atonement for our sins,

§ 4. When he had calmed the violent emotions of his troubled spirit, and overcome the desire of life inherent in his humanity, Jesus voluntarily delivered himself up to the persons to whom the Traitor Judas, one of his Disciples, had at the instigation of Satan and his own covetous disposition, betrayed him for thirty pieces of silver. He suffered himself to be led away without resistance, though legions of Angels were at his command to destroy his enemies ; because he himself had determined to lay down his life. He was conducted to the Palace of the High Priest ; and, having been, in the way thither, examined before Annas, a man of eminence amongst the Jews, and formerly High Priest, he was brought before Caiaphas, at that time holding the Pontifical Office, who declared our Lord to be guilty of blasphemy, in saying that he was the Son of God. While undergoing the mere outward formalities of a judicial process, he was still more insulted by being thrice denied by his own Apostle, Peter.

The Jews were not permitted, in consequence of their subjection to the Romans, to pass sentence of death upon any man : Jesus was therefore sent, the next morning, to Pontius Pilate, the Roman Procurator ; and was falsely accused before him of such crimes as were likely to excite the Governor to fulfil the wishes of his enemies by condemning him to death. Pilate finding that Jesus was a Galilean, transmitted him to Herod, the Tetrarch of Galilee, who having wantonly exposed him to scorn, and ill-treated him, sent him back to Pilate. This unjust judge, convinced of the innocence of his prisoner, yet too pusillanimous to resist the importunity of the

people, after several fruitless attempts to release Jesus, ordered him to be scourged ; suffered him to be arrayed in the ensigns of mock majesty :—and delivered him to be crucified.

Having patiently yielded to every violence and insult which envy and malice could suggest, during his apprehension, trial, and condemnation, he was, at length, led forth bearing his Cross, so long as his tender frame could sustain it, to the Hill of Calvary, to a place called Golgotha. There, between two thieves, was he nailed to the accursed tree, to which his accusation also was affixed, and underwent the most painful and ignominious punishment which even the Roman law permitted. So lingering and cruel was the death by crucifixion, that the Romans inflicted it only on the vilest malefactors : the Jews were not allowed to use this mode of execution ; but as the greatest possible disgrace and shame they hung bodies already dead upon a tree. Having actually endured for six hours, from nine o'clock in the morning till three o'clock in the afternoon, according to our computation, the ineffable torments both of body and mind which he had anticipated during his Passion in the Garden ; to so great an extreme was he depressed by submission to the penal wrath of his Heavenly Father, as to exclaim : “ My God, My God, why hast thou forsaken me ? ” At length he declared that *all* the objects of his painful sacrifice were accomplished ; and having prayed for his enemies, and commended his Spirit to his Heavenly Father’s care, “ he bowed his head *and gave up the Ghost.* ” His precious *Death* was announced by supernatural phenomena, by the restoration to life of certain “ bodies

of Saints which slept," and by the rending of the great veil which separated the holy place of the Temple from the Holy of Holies.

The Crucifixion and Death of Christ, which had been prefigured by the Sacrifice of Isaac,—the brazen Serpent of Moses,—and the Paschal Lamb,—and had been foretold in the most clear and descriptive terms by the inspired Prophets, are a sufficient pledge that he "hath redeemed us from the curse of the law, being made a curse for us," having removed the malediction under which every transgressor lay, by taking it upon himself in the accursed mode of death to which he was condemned;—that he has cancelled the rigid obligation of the Mosaic Covenant, that he "blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross:"—and that, by enduring the infamous punishment of a malefactor and slave, he humbled himself to the very lowest degree, in order that he might redeem us from slavery to sin. The publicity of his execution left no doubt of his having actually died in consequence of the torture which he underwent, and of the shedding of his blood upon the Cross, without which there could be no remission of sins,—no salvation for the sinner.

§ 5. In order that the body of Jesus might not remain upon the Cross during the ensuing Sabbath, the Jews begged of Pilate that it might be taken down, as soon as it was ascertained that he was dead. A Soldier pierced the side of Jesus with a spear; and from the wound there flowed blood and water, physically demonstrating that death had really taken place.

Joseph of Arimathea, with Nicodemus, having requested *the body* of Jesus, wrapped it in fine linen and spices, according to the custom of the richer Jews, and *laid it in his own Sepulchre* newly hewn out of a rock. A great stone closed the entrance to the Tomb : and the Priests and Pharisees, for fear the disciples of Christ should steal away the body, and say that, according to his own prediction, he was risen, put a seal upon the stone, and set a watch to prevent the access of any person to the spot. The burial of Jesus was not permitted to take place till Pilate had been convinced that he was really dead, and had thus afforded additional and most unquestionable evidence of this most important fact.

§ 6. The *Soul* of Jesus Christ, when separated by death from his mortal body, "*descended into Hell*,"—went to the invisible place of departed spirits. By this last act of Humiliation, Christ submitted to perform all that could be required of him, as perfect man, consisting of a human body and soul. While these were disunited, and the mortal part was deposited in the earth, the immortal Spirit was subjected to the same condition as other human Souls. Having thus satisfied the Law of Death, He who was without sin, rescued from the Dominion of Death and Power of Satan, those who should believe in him, and who without his satisfaction must have continued subject to the punishment of sin, even eternal death.

From Scripture.

SECTION I.

PHILIPPIANS ii. 5—7. Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God; But *made himself of no reputation*, and took upon him the form of a servant, and was made in the likeness of men. **Matt. iii. 13—17.** Then cometh Jesus from Galilee to Jordan unto John, *to be baptized* of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. **Luke iv. 1, 2.** And Jesus being full of the Holy Ghost, returned from Jordan, and *was led by the Spirit into the wilderness*, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards hungered. **Heb. ii. 17, 18.** Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: For in that *he himself hath suffered, being tempted*, he is able to succour them that are tempted. **Luke iv. 14.** And Jesus returned in the power of the Spirit into Ga-

lilee: and there went out a fame of him through all the region round about. Matt. viii. 16, 17. 20. When the even was come, they brought unto him many that were possessed with devils: and he *cast out the spirits* with his word, and *healed all that were sick*: That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities*, and bare our sicknesses. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but *the Son of man hath not where to lay his head*. 2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes *he became poor*, that ye through his poverty might be rich. Matt. xii. 24. But when the *Pharisees* heard it, *they said*, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. John ix. 16. Therefore said some of the Pharisees, *This man is not of God*, because he keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. John xv. 16. 20. If the world hate you, ye know that *it hated me* before it hated you. Remember the word that I said unto you, The servant is not greater than the lord. If *they have persecuted me*, they will also persecute you. Heb. ii. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect through sufferings*. Isaiah lxiii. 9. *In all their affliction he was afflicted*, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

SECTION II.

Matt. iv. 23, 24. And Jesus went about all Galilee, teaching in their synagogues, and *preaching the gospel of the kingdom*, and *healing all manner of sickness* and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick

people that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and he healed them. Luke viii. 1. And it came to pass afterward, that he went throughout every city and village, preaching and *showing the glad tidings of the kingdom of God*: and the twelve were with him. 1 Peter ii. 21, 22. For even hereunto were ye called: because Christ also *suffered for us, leaving us an example*, that ye should follow his steps: Who did no sin, neither was guile found in his mouth. Mark x. 32—34. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and *began to tell them what things should happen unto him*, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall kill him; and the third day he shall rise again. Mark xi. 1, 2. 7—10. 15—17. And when they came nigh to Jerusalem unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And *they brought the colt to Jesus, and cast their garments upon him*; and he sat on him. And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, *cried, saying, Hosanna*; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And they came to Jerusalem: and *Jesus went into the temple*, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; And

would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

SECTION III.

Matt. xxv. 17—32. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee *to eat the passover*? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, *he sat down with the twelve*. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took *bread*, and blessed it, and brake it, and gave it to the disciples, and said, *Take, eat; this is my body*. And he took *the cup*, and gave thanks, and gave it to them, saying, *Drink ye all of it; For this is my blood* of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn *they went out into the Mount of Olives*. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But

after I am risen again, I will go before you into Galilee. John xviii. 1, 2. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Mark xiv. 32—39. And they came to a place which was named *Gethsemane*: and he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, And saith unto them, *My soul is exceeding sorrowful unto death*: tarry here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me, nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. Matt. xxvi. 42. He went away again the second time, and prayed, saying, O, my Father, if this cup may not pass away from me, except I drink it, thy will be done. Luke xxii. 43—46. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. Mark xiv. 40—42. And when he returned, he found them asleep again; for their eyes were heavy; neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. Acts xvii. 3. Opening and alleging, that Christ

must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ Acts ii. 23. Him, being delivered by *the determinate counsel and fore-knowledge* of God, ye have taken, and by wicked hands have crucified and slain. Heb. x. 7. Then *said I, Lo, I come*; in the volume of the book, it is written of me to do thy will, O God. Luke xviii. 31. Then he took unto him the twelve, and *said unto them*, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 1 Peter iv. 1. Forasmuch then as Christ hath *suffered for us in the flesh*, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin. 1 Peter iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being *put to death in the flesh*, but quickened by the Spirit. Isaiah liii. 3. He is *despised and rejected* of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Heb. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications, with *strong crying and tears*, unto him that was able to save him from death, and was heard in that he feared. Lam. i. 12. Is it nothing to you, all ye that pass by? behold, and see if there be *any sorrow like unto my sorrow*, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. Heb. ii. 18. Now where remission of these is, there is *no more offering* for sin. 1 Peter ii. 21. For even hereunto were ye called; because Christ also suffered for us, leaving *an example*, that ye should follow his steps.

SECTION IV.

Matt. xxvi. 47—54. And while he yet spake, lo, *Judas*, one of the twelve, *came*, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that *betrayed him* gave them a

sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him. And Jesus said unto him, Friend, Wherefore art thou come ? *Then came they and laid hands on Jesus*, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me *more than twelve legions of angels* ! But how then shall the scriptures be fulfilled, that thus it must be ? John xviii. 12—14. Then the band and the captain and officers of the Jews *took Jesus*, and bound him, And *led him away to Annas first* ; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. Matt. xxvi. 57—75. And they that had laid hold on Jesus led him away to *Caiaphas* the high priest, where the scribes and the elders were assembled. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end. Now the chief priests and elders, and all the council, *sought false witness against Jesus*, to put him to death ; But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answereth thou nothing ? what is it these witness against thee ? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right-hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, *He hath spoken blasphemy*; what further need have we of witnesses? behold, now ye have heard blasphemy. What think ye? They answered and said, *He is guilty of death*. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, *I know not the man*. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly. Matt. xxvii. 1—3. 11—53. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned repented himself, and brought again the thirty pieces of silver to the chief priests and elders. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee: And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a

notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you : Barabbas, or Jesus which is called Christ : For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ ? They all said unto him, Let him be crucified. And the governor said, Why ? what evil hath he done ? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them : and *when he had scourged Jesus, he delivered him to be crucified.* Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and *put on him a scarlet robe.* And when they had platted a *crown of thorns*, they put it upon his head, and a *reed in his right-hand* : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! And they spit upon him, and took the reed, and smote him on the head. And *after that they had mocked him*, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, They gave him vinegar to drink mingled with gall : and

when he had tasted thereof, he would not drink. And *they crucified him*, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him; one on the right-hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now *from the sixth hour* there was darkness over all the land *unto the ninth hour*. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, *My God, my God, why hast thou forsaken me?* Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, *yielded up the ghost*. And, behold, the *veil of the temple was rent* in twain from the top to the bottom; and *the earth did quake*, and the rocks rent; And *the graves were opened*; and *many bodies of saints which slept arose*, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Gen. xxii. 2. 6. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and *offer him there for*

a burnt-offering upon one of the mountains which I will tell thee of. And Abraham *took the wood* of the burnt-offering, and *laid it upon Isaac his son*; and he took the fire in his hand, and a knife: and they went both of them together. Num. xxi. 9. And Moses made *a serpent of brass*, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. John iii. 14. And as Moses lifted up the serpent in the wilderness, *even so must the Son of man be lifted up*. Exod. xii. 21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you *a lamb*, according to your families, and *kill the passover*. 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even *Christ our passover* is sacrificed for us. Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and *they shall look upon him whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. Psalm xxii. 16. For dogs have compassed me; the assembly of the wicked have enclosed me: *they pierced my hands and my feet*. Zech. xi. 12. And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for *my price thirty pieces of silver*. Deut. xxvii. 26. *Cursed* be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Deut. xxi. 22, 23. And if a man have committed a sin worthy of death, and he be to be put to death, and thou shalt *hang him on a tree*; His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for *he that is hanged is accursed of God*; that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. Eph. ii. 15. Having *abolished* in his flesh the enmity, *even the law of commandments* contained in ordinances; for to make in himself of twain one new man, so making peace. Rom. vi. 5, 6. For if we have

been planted together in the likeness of *his death*, we shall be also in the likeness of his resurrection : Knowing this, that *our old man is crucified with him*, that the body of sin might be destroyed, that henceforth we should not serve sin. Phil. ii. 8. And being found in fashion as a man, he humbled himself, and *became obedient unto death*, even the death of the cross. Heb. xii. 2. Looking unto Jesus the author and finisher of our faith ; who, for the joy that was set before him, *endured the cross*, despising the shame, and is set down at the right-hand of the throne of God. Heb. ix. 22. And almost all things are by the law purged with blood ; and *without shedding of blood is no remission*. 1 Peter i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; But *with the precious blood of Christ*, as of a lamb without blemish and without spot.

SECTION V.

John xix. 31—35. 38. The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that *he was dead already*, they brake not his legs : But one of the soldiers with a spear *pierced his side*, and forthwith came thereout *blood and water*. And he that saw it bare record, and his record is true ; and he knoweth that he saith true, that ye might believe. And after this, *Joseph of Arimathea*, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave him leave. He came therefore, and *took the body of Jesus*. Mark xv. 43—45. Joseph of Arimathea, an honourable counsellor, which also waited for

the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And *Pilate marvelled if he were already dead*; and calling unto him the centurion, he asked him whether he had been any while dead. And *when he knew it* of the centurion, he gave the body to Joseph. John xix. 39—42. And there came also *Nicodemus*, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then *took they the body of Jesus, and wound it in linen clothes with the spices*, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a *new sepulchre*, wherein was never man yet laid. *There laid they Jesus* therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand. Matt. xxvii. 59, 60. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he *rolled a great stone to the door of the sepulchre*, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them; Ye have a watch: go your way, make it as sure as you can. So they went, and *made the sepulchre sure, sealing the stone, and setting a watch*. Isaiah liii. 8, 9. He was taken from prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he *made his grave* with the wicked, and *with the rich* in his death; because he had done no violence, neither was any deceit in his mouth. Rom. vi. 4. Therefore *we are buried*

with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

SECTION VI.

Acts ii. 25—27. 29—31. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right-hand, that I should be moved : Therefore did my heart rejoice, and my tongue was glad ; Moreover also my flesh shall rest in hope : Because *thou wilt not leave my soul in hell*, neither wilt thou suffer thine Holy One to see corruption. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne ; He seeing this before, spake of the resurrection of Christ, that *his soul was not left in hell*, neither his flesh did see corruption. Eph. iv. 9, 10. Now, that he ascended, what is it but that he also *descended first into the lower parts of the earth* ? He that descended is the same also that ascended up far above all heavens, that he might fill all things. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had *the power of death*, that is, the devil. Psalm xlix. 15. But God will redeem my soul from *the power of the grave* ; for he shall receive me.

From the Book of Common Prayer.

MORNING PRAYER. *Te Deum.* When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Apostles' Creed. I believe..in Jesus Christ.. who..suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell;.....

CREED OF ST. ATHANASIUS. For as the reasonable soul and flesh is one man, so God and Man is one Christ;.....

Who suffered for our Salvation, descended into Hell,.....

LITANY. By thy Baptism, Fasting, and Temptation,.....

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial;.....

O Lamb of God, that takest away the sins of the world;.....

Grant us thy peace.

COLLECT *for the first Sunday in Advent.....*

Now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility;.....

For the First Sunday in Lent. O Lord, who for our sakes didst fast forty days and forty nights;.....

For the Sunday next before Easter. Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility;.....

For Good Friday. Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end, Amen.

For Easter Even. Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful Resurrection, for his merit who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

For the Second Sunday after Easter. Al-

mighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ;

COMMUNION. *Nicene Creed.* I believe..in one Lord Jesus Christ,..who..was crucified also for us under Pontius Pilate : He suffered and was buried,

Exhortation. Dearly beloved, on..day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received, in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven.

Prayer of Consecration. (throughout.)

Sentences at Delivery of the Bread and Cup.

After the Lord's Prayer. Most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

PUBLICK BAPTISM OF INFANTS. *Prayer.* Almighty and everlasting God, who....by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of Sin ;

After the Lord's Prayer. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being

buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection;.....

CATECHISM. *Question.* Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

VISITATION OF THE SICK. *Exhortation.* And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; He entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ;.....

From the Thirty-nine Articles.

ARTICLE II.

Of the Word, or Son of God, which was made very Man.

.... Whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and

buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

From the Homilies.

BOOK I.

HOMILY 2. Of the Misery of all Mankind.
(*passim.*)

HOMILY 3. Of the Salvation of all Mankind.
(*passim.*)

BOOK II.

HOMILY 13. Of the Passion, for Good-Friday.

SUM AND CONTENT OF THE HOLY SCRIPTURES.

In the New Testament, therefore, it is most evidently declared, that Jesus Christ, the true Lamb and Host, is come, to the intent to reconcile us to the Father, paying on the cross the punishment due unto our sins: and to deliver us from the bondage of the devil (unto whom we served through sin), and to make us the Sons of God, since he hath given us the true peace and tranquillity of conscience, that we no longer do fear the pains of hell: which fear is put away by the faith, confidence, and assurance that the Father giveth us, drawing us unto his Son.

CRANMER'S CATECHISM.

For seeing that Christ was that most innocent Lamb that never was blotted with any spot of sin, and yet he suffered for us as a sinner, it is evident hereby that he died not for himself, but took upon him our sins, and bore for us the burden which we should have borne, These are but few words, but surely they be of great importance! For, in this sentence, St. Paul includeth the sum and effect of the holy Gospel, when he saith, Christ was delivered to death for our sins, and rose again for our righteousness. For likewise as when another man doth pay my ransom,

and satisfy or suffer for me, I myself am judged to pay the same, and no man after can accuse me thereof; and when another is bound for me, if he be by any lawful means discharged, I myself am counted to be discharged also; even so, forasmuch as Christ himself took upon him the bond of death for us, and to satisfy for us, and so did indeed by his death; we ourselves, for whom he was thus bound, justly be delivered and discharged from death and damnation.

KING EDWARD THE SIXTH'S CATECHISM.

Master. All these foundations, that thou hast laid, are most true. Now, therefore, let us go forward to those his doings, wherein lieth our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that Christ Jesus had delivered in charge to his Apostles that most joyful, and in all points heavenly doctrine, the Gospel, which, in Greek, is called Euangelion, in English, good tidings, and had, as by sealing, established the same with tokens, and miracles innumerable, whereof all his life was full; at length was he sore scourged, mocked with pointing, scorning, and spitting in his face: last of all, his hands and feet bored through with nails; and he fastened to a cross. Then he truly died, and was truly buried, that by his most sweet sacrifice he might pacify his Father's wrath against mankind; and subdue him

by his death, who had the authority of death, which was the devil. Forasmuch, not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of his death ; to whom lying in prison (as Peter saith), Christ preached, though dead in body, yet revived in spirit.

JEWELL'S APOLOGY OF THE CHURCH.

We say that man is born and does live in sin, and that no man can truly say his heart is clean ; that the most holy man is an unprofitable servant ; that the law of God is perfect, and requires of us a full and perfect obedience ; and that we cannot in any way keep it perfectly in this life ; and that there is no mortal who can be justified in the sight of God by his own deserts ; and therefore our only refuge and safety is in the mercy of God the Father by Jesus Christ, and in the assuring ourselves that he is the propitiation for our sins, by whose blood all our stains are washed out ; that he has pacified all things by the blood of his cross ; that he, by that only sacrifice, which he once offered upon the cross, hath perfected all things ; and therefore, when he breathed out his soul, said, *IT IS FINISHED* ; as if by these words he would signify, now the price is paid for the sins of mankind.

Now if there be any who think not that this sacrifice is sufficient, let us go and find out a

better ; but as for us, because we know this is the only sacrifice, we are contented with it alone, nor do we expect any other ; and because it was only once to be offered, we do not enjoin the repetition of it ; and because it was full, and in all its members and parts perfect, we do not substitute to it the perpetual successions of our own sacrifices.

NOWELL'S CATECHISM.

Master. But why doth the Creed omit the story of his life, and pass straight from his birth to his death ?

Scholar. Because in the Creed are rehearsed only the chief points of our redemption, and such things as so properly belong to it, that they contain, as it were, the substance thereof.

Mast. Now tell me the order and manner of his death.

Scho. He was wickedly betrayed and forsaken of his own disciples, falsely and maliciously accused of the Jews, condemned by Pontius Pilate the judge, cruelly beaten with sore stripes, vilely handled and scorned, haled up to the cross and fastened upon it, and so, tormented with all extreme pains, he suffered shameful and most painful death.

Mast. Is this the thanks and recompense they gave him for that heavenly doctrine, and for these most great and infinite benefits ?

Scho. These things verily they did to him for their parts cruelly, maliciously, and wickedly. But he, of his own accord and willingly, suffered and performed all these things, to the intent, with this most sweet sacrifice, to appease his Father toward mankind, and to pay and suffer the pains due to us, and by this mean to deliver us from the same. Neither is it unused among men, one to promise, and to be surety, yea sometime to suffer for another. But with Christ as our surety so suffering for us, God dealt, as it were, with extremity of law; but to us whose sins, deservings, punishments, and due pains he laid upon Christ, he used singular lenity, gentleness, clemency, and mercy. Christ therefore suffered, and in suffering overcame death, the pain appointed by the everliving God for men's offence. Yea, and by his death he overcame, subdued, overthrew, and vanquished him that had the dominion of death; that is, the devil, from whose tyranny and thralldom he rescued us, and set us at liberty.

Mast. But sith we are nevertheless punished with death, which daily hangeth over us, and do still suffer the penalty of our sin, what fruit receive we of this victory?

Scho. Surely most large fruit. For by Christ's death it came to pass, that to the faithful, death is now not a destruction, but, as it were, a removing and changing of life, and a very short and sure passage into heaven, whither we ought to follow our guide without fear, which as he was

not destroyed by death, so will he also not suffer us to perish: wherefore the godly ought now no more to shrink or quake for fear of death, which is to them the refuge from all the labours, cares, and evils of this life, and their leader to heaven.

Mast. Cometh there any other profit to us by the death of Christ?

Scho. In them that through faith are of one body with Christ, crooked affections and corrupt desires, which we call lusts of the flesh, as it were, crucified with him, and die, so as they have no more dominion in our souls.

Mast. Why is the Roman governor, under whom he suffered, expressly named?

Scho. First, the certain expressing of the persons and times bringeth credit to the matter: secondly, the very thing itself declareth that Christ took our nature upon him at his due time, the very time limited and appointed by God, that is, when the sceptre was transferred from the issue of Judah to the Romans, and to foreign kings that held the kingdom of sufferance under the Roman empire. Moreover, it had been long before foreshewed by God, that Christ should be delivered to the Gentiles to execution, and should suffer death by the judge's sentence.

Mast. Why so?

Scho. He being guiltless, was condemned by the judge's sentence, that he might before the heavenly judgment-seat acquit and entirely restore us that were guilty, whose cause was convicted and condemned by the judgment of God.

For if he had been murdered by thieves, or slain with sword by private men in an uproar or sedition, such death could have had no form of satisfaction and recompense.

Mast. But Pilate did bear witness of his innocency.

Scho. Pilate did well to bear such witness of him, sith he evidently knew him innocent. For if he had been guilty, he had not been fit nor meet to bear and pay the pains of the sins of others, and to appease God towards sinners. But the same Pilate accumbered with the continual and agreeable crying out of the Jews, and wearied and overcome with their importunate outcries, did afterward, according to the people's mind and request, condemn innocent Christ. Wherefore it is plain that he was not punished for his own sins, which were none at all in him, nor suffered pains due to himself, but did bear and pay the pains due to men's wickedness, not due to himself, which of his own will he took upon him, suffering for them by his willing death, and with his own guiltless blood washing away the spots of our offences.

Mast. But for what cause did the people so bitterly and thoroughly hate a man of so great and singular uprightness and innocency?

Scho. The priests, pharisees, and scribes, burning with the fire of envy, when they could not abide the face and light of the truth, incensed the hatred of the unwise multitude against the rescuer and defender of the truth.

Mast. Sith he was condemned by the judge's sentence, why dost thou say that he died of his own will?

Scho. If the Pharisees, or Scribes, or other Jews, or they altogether, had had power of life and death upon Christ, they had long before hastened his death, for they oftentimes before had conspired his death and destruction; yea, and also where they had determined to defer the execution till another time, because the feast of sweet-bread was now at hand (which feast the Jews were accustomed yearly to keep holy with most great religiousness and solemnity), they could not bring that intent to pass, but that he suffered even hard before the feast-day, in a time most unseasonable for them, but appointed by God for this purpose; whereby sufficiently appeareth, that no governance of these things and times was in their hand and power, but that of his own will, not compelled by any force, he suffered this death for our salvation.

Mast. Why did God specially appoint that day for his death?

Scho. That by the very time also it might be perceived that Christ is that Paschal Lamb, that is to say, the truly chaste and pure Lamb that should be slain, and yield himself the most acceptable sacrifice to his Father for us.

Mast. Sith he had the power to choose his own death, why would he be crucified rather than suffer any other kind of death?

Scho. First, for his Father's will, whereunto he

conformed himself, and which had been long afore in old time uttered and declared by God, by so many prophecies and oracles, signs and tokens. Moreover, his will was to suffer extremity, for us that had deserved all extremity ; for that kind of death was of all other most accursed and abominable, which death yet he chiefly chose to die for us, to the intent to take upon himself the grievous curse, wherein our sins had bound us, and thereby to deliver us from the same curse. For all spiteful handlings, all reproaches and torments, for our salvation he counted light, and as things of nought, and so was contented to be despised, an abject, and to be accounted the basest of all men, that he might restore us which were utterly undone, to the hope of salvation that we had lost.

Mast. Hast thou any more to say of the death of Christ ?

Scho. That Christ suffered not only a common death in the sight of men, but also was touched with the horror of eternal death : he fought and wrestled, as it were, hand to hand, with the whole army of hell : before the judgment-seat of God he put himself under the heavy judgment and grievous severity of God's punishment : he was driven into most hard distress : he for us suffered and went through horrible fears, and most bitter griefs of mind, to satisfy God's just judgment in all things, and to appease his wrath. For to sinners whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting : so

when he did take upon him and bear both the guiltiness and just judgment of mankind, which was undone, and was already condemned, he was tormented with so great trouble and sorrow of mind, that he cried out, *My God, my God, why hast thou forsaken me!*

Mast. Is not the Son of God hereby dishonoured and touched with some note of desperation?

Scho. He suffered all these things without any sin, much less did any desperation possess his soul. For he never ceased in the mean time to trust in his Father, and to have good hope of his safety. And being beset round about with fear, he was never dismayed or overwhelmed with sorrow; and wrestling with the whole power of hell, he subdued and overcame all the force that stood against him, and all the furious and violent assaults; and all these he took upon him, and utterly destroyed them; and himself remained nevertheless most blessed, and imparted his blessedness to us that put our trust in him; for if we had not by this his blessed death obtained salvation and life, we had all perished for ever in everlasting death.

Mast. But how could Christ, being God, have so great sorrow of mind and fearfulness?

Scho. This came to pass according to the state of his human nature, his Godhead in the mean time not putting forth the force of his power.

Mast. Now rehearse me briefly and in a sum, these most large benefits which the faithful re-

ceive of the death of Christ, and his most grievous pain.

Scho. Briefly, with the one only sacrifice of his death he satisfied for our sins before God, and, appeasing the wrath of God, made us at one with him. With his blood, as with most pure washing, he hath washed and cleansed away all filth and spots of our souls; and defacing with everlasting forgetfulness the memory of our sins, that they shall no more come in the sight of God, he hath cancelled, made void, and done away the hand-writing whereby we were bound and convicted, and also the decree by the sentence whereof we were condemned. All these things hath he done by his death, both for the living, and for the dead that trusted in him while they lived. Finally, by the strength of his death he so bridled and subdueth in them that cleave wholly to him by faith, the lusts which otherwise are unbridled and untamed, and so quencheth the burning heat of them, that they more easily obey and yield to the Spirit.

Mast. Why dost thou also add, that he was buried?

Scho. His dead and spiritless body was laid in the grave, that his death should be more evident, and that all men might certainly know it. For if he had by and by revived, many would have brought his death in debate and question, and so might it seem that it was likely to prove doubtful.

Mast. What meaneth that which followeth, of his descending into hell?

Scho. That as Christ in his body descended into the bowels of the earth, so, his soul severed from the body, he descended into hell: and that therewith also the virtue and efficacy of his death so pierced through to the dead, and to very hell itself, that both the souls of the unbelieving felt their most painful and just damnation for infidelity, and Satan himself, the prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin. On the other side, the dead, which, while they lived, believed in Christ, understood that the work of their redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort.

REFORMATIO LEGUM, &c.

Of the Holy Trinity and Catholic Faith.

Of Christ and the Mysteries of our Redemption. Chap. 3.

....Who truly suffered, was crucified, dead, and buried, descended into Hell, and rose again the third day, and reconciled the Father to us through his blood, offering himself a victim not only for original sin, but also for all the sins which men have added to it of their own free-will.

*Of Heresies.**Of the Death or Sleep of Souls, and of the Resurrection.* Chap. 12.

Some impiously philosophize that the souls of men departing this life, when once they have left the body are either immersed in sleep or return to nothing until the Day of the last Judgment, and then when the Day of Judgment shall arrive, they will again be aroused from sleep, or rise again from death with their own bodies..... For in like manner as Jesus Christ was recalled to life in an entire, true, and perfect body, nor did his soul either perish or fall asleep; so we who are members of Christ live in the soul after death, but following our head shall rise again with souls and bodies at the last Judgment.

CHAPTER VI.

Of the Exaltation of Christ.

SECTION 1.

THE abasement of that state to which the Lord of Life had submitted, for our sakes, to be reduced, and in which he had humbled himself even to the death upon the Cross, was succeeded by a *State of Exaltation* not less triumphant, than the former had been painful and degrading. This transition from being “despised and rejected of men,” to being glorified with the glory which he had with the Eternal Father before the world began, consisted not in divesting himself of the human nature in which he had suffered and died, but in the re-union of his human Soul and Body, and his Resurrection from the Dead,—in his Ascension from Earth to Heaven,—and in his Session at the right-hand of God.

§ 2. By the *Resurrection* of Christ, is meant his restoration to life by the actual re-union of the same body which had been deposited in Joseph’s tomb, with the spiritual Soul which had previously animated it, and which had subsisted for a certain period in a separate state. The truth, the nature, the time, the

circumstances, and the effects of the Resurrection, are matters of which we receive full information and assurance from the Gospel records. This great event had been foretold by the holy Prophets, and prefigured by sundry types ; and, even in the most minute particulars, corresponded with all that had been declared concerning it by the inspiration of the Spirit.

From the Evangelical History it appears, that the jealous precautions which had been taken by the Jews, were amply sufficient to prevent the possibility of the dead body of Jesus being removed out of the sepulchre,—either by his friends or by his enemies. That Christ rose again and shewed himself alive in the same body, was confirmed by the testimony of the angels ;—of the women who bewailed his death and came early to his tomb ;—of Peter and John, who saw the sepulchre empty and the grave clothes lying by themselves ;—and of Thomas whose infidelity and subsequent conviction afforded the most unquestionable corroborative evidence of the fact ;—by the appearance of Christ to Mary Magdalene, to his assembled disciples, and to others, at different times, and in various manners ;—and, lastly, by the consent of the primitive and universal Church, expressed in the alteration of the Sabbath to the first day of the week, in honour of the Resurrection of our blessed Lord on that day. The Apostles could not be deceived with regard to the actual bodily existence of their Master, who, after his rising from the tomb, gave them many indisputable proofs, that it was really and substantially He himself who conversed with them, by eating and drinking in their presence, and permitting them to touch his person. Neither is it reasonable to suppose, that they had either the Will or the Power to

deceive others: every motive, which can be suggested, opposes such a supposition; and had their statement been false, there were too many people interested in detecting and exposing the falsehood, to allow the fact of the Resurrection to be preached as the very foundation of the truth of Christianity.

Jesus was raised up, by God the Father, and, as partaking of the Divine Omnipotence, is said also himself to have taken again the life which he had laid down, by his own inherent power. That the body of Jesus was absolutely the same, unaltered in any essential properties, which was nailed upon the Cross; and that it was not glorified till his Ascension into Heaven, may be inferred from our Lord's own expressions respecting its identity, and from the readiness with which he offered demonstration of this fact to his disciples. He was raised on the third day; the Redeemer having yielded up his Spirit in the evening of the Friday, the sixth day of the week, the day of Preparation for the Jewish Sabbath, on which was the feast of the Passover, and having broken the bands of death early in the morning of Sunday, the first day of the ensuing week. This period—a portion of three days—was sufficiently long to obviate all doubt with respect to his dissolution; and yet not long enough to warrant the belief that the commencement of corruption had taken place. This period, fixed by the predeterminate counsel of God, had also been alluded to in ancient prophecy, and announced by our Lord himself.

By the Resurrection of our blessed Saviour we obtain a full assurance, that he was indeed the Son of God, the Lord of Life, a partaker of the Divine Attributes;—that he “died for our sins and rose again

for our justification," having made perfect satisfaction for the sins of others, himself being free from all sin;—and that, being released, as our surety, from the obligation under which we lay, and which he had taken on himself, he has procured the remission of our debt, and liberated those who will accept freedom, upon the terms of the Gospel Covenant, from the penalty incurred by the first Adam;—lastly, that he is the author and the pledge of our own restoration to life and immortality, having himself risen from the dead as the head of that mystical body of which we are members.

§ 3. After Jesus Christ had remained upon the Earth for forty days—to confirm the faith of his disciples, and to explain to them the nature of their appointment, as preachers of the Gospel of Salvation to all nations, both Jews and Gentiles,—he *ascended*, or “was taken up,” from them into Heaven. *The Ascension* of Christ had been no less distinctly prefigured and foretold, than his Resurrection; and it was attested by so great a number of competent and credible witnesses, as to leave no doubt of its having been accomplished. The spot from whence Jesus ascended, was the part of Mount Olivet called Bethany: from thence he was received up into Heaven, the Heaven of Heavens, by the Father, from whom he “came out.”

The Ascension of Christ was requisite to confirm *our* faith and hope, as well as that of the first disciples;—and it was a necessary preliminary step to the establishment of the Christian Church, inasmuch as the Apostles, the founders of it, were not to be endowed with the miraculous powers, which formed the

credentials of their mission, till Jesus should depart from them, and send the Comforter, the Spirit of Truth, who was to guide them into all truth.

§ 4. The State of Exaltation of Jesus Christ after his Ascension, is described in Scripture by his *sitting at the right-hand of God*, to denote, according to Eastern custom and phraseology, that he is elevated to the highest possible rank, and power, and honour, and glory, to such eminence as belongs exclusively to the only-begotten and well-beloved Son. *Session* at the right-hand of the Deity does not signify any corporeal act, but is only used figuratively to imply all that is attached to the idea of that spiritual and absolute dominion, which is possessed by Christ as Head of his Church, and which he only then began to exercise in its full extent when he ascended his Throne of Glory. The first act of His regal authority, was to send the Comforter, even the Holy Spirit whom he had promised, to enlighten and support his disciples; and who, at the feast of Pentecost, fell upon them in the form of cloven fiery tongues, imparting supernatural graces and qualifications. The next act was the appointment of the different orders of ministers for the government and edification of his Church. The last act of Christ's dominion will be the judgment of quick and dead at the last day: but the Glory of that Mediatorial Kingdom, which, at the consummation of all things, will be delivered up to God the Father Almighty,—this Glory will endure eternally; and is to be ascribed to Christ, both in his divine and human nature; because it was in the union of both, that he is said to have purchased the dominion with his own blood, to have ascended up

on high, having led captivity captive, and received gifts for men.

To the dominion of Christ, sitting at the right-hand of the power of God, it is our duty and our interest willingly and implicitly to submit. By the shedding of his blood He has added to the power which he before possessed, as the Son of God, the right of purchase over us ; and we may rest secure under that guidance and protection, which, as a spiritual Sovereign, he extends to all his obedient subjects. At the right-hand of God he continues also to make that prevailing intercession for us, and to urge that meritorious sacrifice, without which our prayers for assistance and support, and our penitent confessions of guilt and error, could not ascend to the Throne of Grace, or find acceptance there.

From Scripture.

SECTION I.

ACTS ii. 22—24. 29—36. Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs, which God did, by him, in the midst of you, as ye yourselves also know : Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right-hand, that I should not be moved : Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, *being by the right-hand of God exalted*, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens : but he saith himself. The Lord said unto my Lord, Sit thou on my right-hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye

have crucified, both Lord and Christ. Phil. ii. 5—11. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore *God also hath highly exalted him*, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Luke xxiv. 26. Ought not Christ to have suffered these things, and *to enter into his glory?* 1 Cor. xv. 45. And so it is written, The first man Adam was made a living soul; the *last Adam* was made a *quickening spirit*. Acts i. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same *Jesus*, which is *taken up* from you into heaven, shall so come in like manner as ye have seen him go into heaven. Heb. x. 12. But this man, after he had offered one sacrifice for sins, *for ever sat down on the right-hand of God.*

SECTION II.

1 Cor. xv. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; And that he was buried, and that *he rose again the third day according to the Scriptures*. Psalm xvi. 10. For thou wilt not leave my soul in hell; neither wilt thou suffer *thine Holy One* to see corruption. Isaiah lv. 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even *the sure mercies of David*. Isaiah liii. 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, *he shall pro-*

long his days, and the pleasure of the Lord shall prosper in his hand. Gen. xxii. 1, 2. 12, 13. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And he said, *Take now thy son*, thine only son *Isaac*, whom thou lovest, and get thee into the land of Moriah: and *offer him there for a burnt-offering* upon one of the mountains which I will tell thee of. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And *Abraham* lifted up his eyes, and looked, and, behold, behind him *a ram* caught in a thicket by his horns; and Abraham went and took the ram, and *offered him up* for a burnt-offering *in the steud of his son*. Matt. xxviii. 11—15. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, *they gave large money unto the soldiers*, *Saying*, *Say ye*, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Matt. xxviii. 2—4. And, behold, there was a great earthquake: for *the angel of the Lord* descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. Luke xxiv. 1—10. Now upon the first day of the week, very early in the morning, *they* came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and *found not the body of the Lord Jesus*. And it came to pass, as they were much perplexed thereabout, behold, *two men stood by them in shining garments*: And, as they

were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was *Mary Magdalene, and Joanna, and Mary the mother of James, and other women* that were with them, which told these things unto the apostles. John xx. 3—8. 14. 18—20. 26—28. *Peter* therefore went forth, and *that other disciple*, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. And when *she* had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. *Mary Magdalene* came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then *were the disciples glad when they saw the Lord*. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not

faithless, but believing. And *Thomas answered and said unto him, My Lord and my God.* Luke xxiv. 13—15. And, behold, *two of them* went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, *Jesus himself* drew near, and went with them. John xxi. 1. 13. After these things *Jesus shewed himself again to the disciples* at the sea of Tiberias: and on this wise shewed he himself. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. Luke xxiv. 36—43. And as they thus spake, *Jesus himself* stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that *it is I myself*: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and *did eat before them.* 1 Cor. xv. 5—7. And that he was seen of *Cephas*, then of *the twelve*: After that, he was seen of *above five hundred brethren* at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of *James*; then of *all the apostles.* John ii. 19. Jesus answered and said unto them, Destroy this temple, and in *three days* I will raise it up. John x. 17, 18. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down *of myself.* I have power to lay it down, and *I have power to take it again.* This commandment have I received of my Father. Heb. xiii. 20. Now the *God of peace*, that brought again from the dead our Lord Jesus, that great Shepherd of the

sheep, through the blood of the everlasting covenant. Hosea vi. 2. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. John xix. 14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! Mark xvi. 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. John xi. 39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Rom. i. 4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. 2 Cor. xiii. 4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Rom. iv. 24, 25. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification. Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right-hand of God, who also maketh intercession for us. 1 Peter i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Cor. xv. 22, 49. For as in Adam all die, even so in Christ shall all be made alive. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Col. i. 18. And he is the head of the body, the Church; who is the beginning,

the first-born from the dead; that in all things he might have the pre-eminence.

SECTION III.

Acts i. 1—3. The former treatise have I made O Theophilus, of all that Jesus began both to do and teach, Until the day in which *he was taken up*, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the kingdom of God. Matt. xxviii. 16—20. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. *Go ye, therefore, and teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Luke xxiv. 50, 51. And he led them out *as far as to Bethany*; and he lift up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and *carried up into heaven*. Heb. ix. 11, 12. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, *he entered in once into the holy place*, having obtained eternal redemption for us. Psalm lxviii. 18. Thou hast *ascended on high*, thou hast led captivity captive: thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them. Acts i. 9—12. And when he had spoken these things, while they beheld, *he was taken up*; and a cloud received him out of their sight. And while they

looked stedfastly towards heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. John iii. 13. And *no man hath ascended up to heaven, but he that came down from heaven, even the Son of man*, which is in heaven. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. John xiv. 3. And if *I go* and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Heb. vi. 19, 20. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that *within the veil*; *Whither the forerunner is for us entered, even Jesus*, made an high priest for ever after the order of Melchisedec. Eph. ii. 6. And *hath raised us up* together, and made us sit together in heavenly places in Christ Jesus. John xvi. 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for *if I go not away, the Comforter will not come unto you*; but if I depart, I will send him unto you. 1 Tim. iii. 16. And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, *received up into glory*.

SECTION IV.

Heb. ix. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into *heaven itself*, now to appear in the presence of God for us. Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, *sat down on the right-hand of*

the Majesty on high. Heb. xii. 1, 2. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and *is set down at the right-hand of the throne of God.* Isaiah lxii. 8. The Lord hath sworn by *his right-hand*, and by the arm of his strength. Isaiah vi. 1. In the year that king Uzziah died I saw also *the Lord sitting upon a throne*, high and lifted up, and his train filled the temple. 1 Pet. iii. 22. Who is gone into heaven, and *is on the right-hand of God*; angels and authorities and powers being made subject unto him. Eph. i. 20—23. Which he wrought in Christ, when he raised him from the dead, and *set him at his own right-hand in the heavenly places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all. Acts ii. 33—35. Therefore, being by the right-hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this, which ye now see and hear.* For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right-hand, Until I make thy foes thy footstool. Eph. iv. 8. 11, 12. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. John v. 22. For the Father judgeth no man, but *hath committed all judgement unto the Son.* 1 Thess. v. 2. For yourselves know perfectly, that *the day of the Lord* so cometh as a thief in the night. 1 Cor. xv. 24. 28. Then

cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Psalm xlv. 6. Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre. Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Eph. v. 25. 29. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 1 John ii. 1. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. John xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

From the Book of Common Prayer.

MORNING PRAYER. *Te Deum.* When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right-hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge.

Apostles' Creed. I believe..in Jesus Christ.. The third day he rose again from the dead, He ascended into heaven, And sitteth on the right-hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

CREED OF ST. ATHANASIUS. Christ; who.. rose again the third day from the dead;.....

He ascended into heaven, he sitteth on the right-hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

LITANY. By thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, *Good Lord deliver us.*

COLLECT for St. Stephen's Day. Grant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly

look up to heaven, and by faith behold the glory that shall be revealed ; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right-hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

For Easter Day. Almighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life ;.....

For the First Sunday after Easter. Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification ;.....

For the Ascension Day. Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Sunday after Ascension Day. O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven ; We beseech thee leave us not comfortless ; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before ;....

For Whitsunday. God, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit;.....

For Saint Thomas the Apostle. Almighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's Resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved;.....

COMMUNION. *Nicene Creed.* I believe...in one Lord Jesus Christ...And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

Proper Preface upon Easter-day. But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life.

Upon Ascension-day. Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for

us; that where he is, thither we might also ascend, and reign with him in glory.

Upon Whitsunday. Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and knowledge of thee, and of thy Son Jesus Christ.

PUBLICK BAPTISM OF INFANTS. Remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him that as he died and rose again for us; so should we, who are baptized, die from sin and rise again unto righteousness;.....

From the Thirty-nine Articles.

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things

appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

From the Homilies.

BOOK II.

HOMILY 14. For Easter-day.

HOMILY 16. For Whitsunday.

CRANMER'S CATECHISM.

Moreover, seeing that Christ was not overcome by death, but by his mighty power he did vanquish death, and rose from death to life, and sitteth at the right-hand of the Father, hereby we may evidently perceive that the great wrath and indignation of God to us hath an end, and that by our lively faith in him our sins be forgiven us, and that we be reconciled into the favour of God, made holy and righteous. For then God doth no more impute unto us our former sins, but he doth

impute and give unto us the justice and righteousness of his Son Jesus Christ, which suffered for us

And so we be counted righteous, forasmuch as no man dare accuse us for that sin, for the which satisfaction is made by our Saviour Christ. And when our Saviour, Jesus Christ, had thus satisfied for our sin, and so overcame death and hell, then, like a most valiant conqueror, he ascended into heaven, where God his Father received him with a most glorious triumph, and placed him on his right-hand, and made him Lord over all creatures, and therefore he is called in the Creed also, "our Lord." For if he had not ransomed and redeemed us, we had been cast down to hell for ever. But seeing that he redeemed and bought us, therefore be we his, and he is our Lord and Master, and him we must love, obey, and serve.

And this is our most high and everlasting comfort, that Jesus Christ is our Lord, and we his servants: for because he is our Lord, therefore he will defend us, and deliver us from all dangers. And although we be sinners, yet he will forgive us our sins, because he hath paid the ransom and debt due for the same. And although we die, yet he will raise us up again, because he hath overcome and conquered death. And although we be never so much afraid of the sorrows and pains of hell, yet they shall not be able to hold us, because that to them, that be his

servants, he hath broken hell, and set open the gates thereof.

Wherefore, seeing that we have so mighty a Lord and Master, we be out of all peril and danger. But we again, above all things, must study to obey our Lord and Master, and do those things which he commandeth. For he hath redeemed and bought us for this intent and purpose, that we should be just and holy, as he himself is holy. And he that is not obedient unto Christ's commandments, shall be sore punished: for our Lord Jesus Christ shall come again to judge both the quick and the dead.

Wherefore, good children, labour with all diligence and study, that when Christ shall come again to judge the world, he may find you holy and obedient: for then he will reward you with everlasting life. After this manner, Christ redeemed us from sin, and from the horrible offence of Adam, by whom we were all condemned; for by Christ's passion and death, and by his Gospel, we have obtained thus much that we may believe and trust in God, and trusting in God we have his Holy Spirit, whereby we may also love God. And this Holy Ghost reneweth us, and cleanseth us from all evil lusts and desires, that we being thus made holy and righteous, may keep God's commandments and serve our Lord Jesus Christ.

Wherefore, good children, believe ye with all your heart in this Jesus Christ, the only Son of God, our Lord, and doubt not but that he hath

suffered for our sins; and contented the justice of his Father for the same, and hath brought us again unto his favour; and made us his well-beloved children, and heirs of his kingdom. And when you be asked, how understand you the second part of the Creed? you shall answer, I believe that Jesus Christ, very God, begotten of God the Father, and very man, born of the Virgin Mary, is my Lord, which by his precious blood and holy passion hath redeemed me, a miserable and damned wretch, from all my sins, from death eternal, and from the tyranny of the devil; that I should be his own free subject, and live within his kingdom; and serve him in a new and everlasting life and justice, even as our Lord Christ, after he rose from death to life, liveth and reigneth everlastingly. Or else, if you will answer more shortly, you may say thus: "I believe that Christ was delivered to death for our sins, and rose again for our justification."

KING EDWARD THE SIXTH'S CATECHISM.

The third day after, he uprose again, alive in body also, and with many notable proofs, the space of forty days he abode among his disciples eating and drinking with them. In whose sight he was conveyed away in a cloud up into heaven; or rather above all heavens: where he now sitteth at the right-hand of God, the Father; being

made Lord of all things; be they in heaven, or in earth: King of all kings: our everlasting and only high Bishop: our only Attorney; only Mediator; only Peace-maker between God and men. Now, since that he is entered into his glorious Majesty, by sending down his Holy Spirit unto us (as he promised) he lighteneth our dark blindness; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds, and so will he still continually do, till the end of the world.....

I say therefore, that both by these and other doings of Christ, two commodities do grow unto us; the one, that all the things, that ever he hath done for our profit and behoof, he hath done them, so that they be as well our own, if we will cleave thereunto with stedfast and lively faith, as if we had done them ourselves. He was nailed to the Cross; we were also nailed with him, and in him our sins punished. He died and was buried; we likewise with our sins are dead and buried, and that in such sort, that all remembrance of our sins is utterly taken out of mind.

He is risen again, and we are also risen again with him; that is, are so made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same Spirit is in us, that raised up Jesus from the dead. Finally, as he is gone up into heavenly glory, so are we lifted up with him. Albeit, that these things do not now appear, yet then shall they all be brought to light, when Christ, the light of the world,

shall shew himself in his glory, in whom all our bliss is laid up in store. Moreover, by his going up are granted us the gifts of the Holy Ghost; as Paul doth sufficiently witness. (Eph. iv.)

The other commodity, which we take by the doings of Christ is: that Christ is set for an example unto us, to frame our lives thereafter. If Christ hath been dead; if he hath been buried for sin; he was so but once. If he be risen again; if he be gone up to heaven; he is but once risen, but once gone up. From henceforth he dieth no more, but liveth with God, and reigneth in everlasting continuance of glory. So, if we be dead; if we be buried to sin; how shall we hereafter live in the same? If we be risen again with Christ; if by stedfast hope we live now in heaven with him: heavenly and godly things, not earthly and frail, we ought to set our care upon. And even, as heretofore we have borne the image of the earthly man; so, from henceforward let us bear the image of the heavenly.

ARCHBISHOP PARKER'S PREFACE BEFORE THE
NEW TESTAMENT.

In this is discoursed the whole mystery of our salvation and redemption, purchased by our Saviour Christ. Here is his holy conception described, his nativity, his circumcision, his whole life and conversation, his godly doctrine, his divine mira-

bles. In this book of the New Testament is set out his death, his resurrection, his ascension, his sending of the Holy Spirit, his session in our flesh on the right-hand of his Father, making continual intercession to him for us. In this book is contained the form and order of his last judgment, after the general resurrection of our bodies. These be the mysteries of our faith; these be the grounds of our salvation; these be thus written, that we should believe them, and by our belief should enjoy life everlasting.

JEWELL'S APOLOGY OF THE CHURCH.

For we believe that for our sakes he died, was buried, descended into hell, and the third day by a divine power, returned to life, and arose, and after forty days, in the sight of his disciples, ascended into heaven, that he might fill all things, and that the very body in which he was born, in which he conversed, in which he was despised, in which he had suffered most grievous torments, and a most direful death, in which he rose, and now ascended to the right-hand of his Father, was placed above all principalities and power, and every name which is mentioned, not only in this world, but in that which is to come, in majesty and glory. And we believe that he doth now sit there, and shall sit there till all things are fulfilled; and although the ma-

jesty and divinity of Christ is diffused every where, yet his body (as St. Augustine saith) ought to be in one place. We believe that though Christ added majesty to his body, yet he took not from it the nature of a body; nor is Christ to be so asserted to be God that we should deny him to be man; and as the Martyr Vigilius said, Christ left us as to his human nature, but he hath not left us in his divine nature; and though he is absent from us by the form of a servant, yet he is ever with us by the form of God.

And from thence we believe, Christ shall return to exercise a general judgment, as well upon those he shall then find alive, as upon all that are then dead.

NOWELL'S CATECHISM.

Master. Now let us forward to the rest.

Scholar. The third day after he rose again; and by the space of forty days oftentimes shewed himself alive to them that were his and was conversant with his disciples, eating and drinking with them.

Mast. Was it not enough that by his death we obtain deliverance from sin and pardon?

Scho. That was not enough if we consider either him or ourselves. For if he had not risen again, he could not be thought to be the Son of God; yea, and the same did they that saw it,

when he hung on the cross, reproach him with and object against him. "He saved other (said they); himself he cannot save. Let him now come down from the cross, and we will believe him." But now, rising from the dead to eternity of life, he declared a greater power of his Godhead, than if, in descending from the Cross, he had fled from the terrors of death. To die certainly is common to all; and though some for a time have avoided death intended against them, yet to loose or break the bonds of death once suffered, and by his own power to rise alive again, that is the proper doing of the only Son of God, Jesus Christ, the author of life, by which he hath shewed himself the conqueror of sin and death, yea, and of the devil himself.

Mast. For what other cause rose he again?

Scho. That the prophecies of David and of other holy Prophets might be fulfilled, which told before that neither his body should be touched with corruption, nor his soul left in hell.

Mast. But what profits bringeth it unto us that Christ rose again?

Scho. Manifold and divers. For thereof cometh to us righteousness, which before we lacked; thence cometh to us endeavour of innocency, which we call newness of life: thence cometh to us power, virtue, and strength to live well and holily: thence have we hope that our mortal bodies also shall one day be restored from death, and rise whole again. For if Christ himself had

● **been** destroyed by death, he had not been our deliverer; for what hope of safety should we have had left by him that had not saved himself? It was therefore meet for the person which the Lord did bear, and a necessary help for us to salvation, that Christ should first deliver himself from death, and afterward that he should break and pull in sunder the bands of death for us, and so that we might set the hope of our salvation in his resurrection. For it cannot be that Christ, our head, rising again, should suffer us, the members of his body, to be consumed, and utterly destroyed, by death.

Mast. Thou hast touched, my child, the principal causes of the resurrection of Christ. Now would I hear what thou thinkest of his ascending into heaven.

Scho. He being covered with a cloud spread about him, in sight of his Apostles ascended into heaven, or rather, above all heavens, where he sitteth on the right-hand of God the Father.

Mast. Tell me how this is to be understood.

Scho. Plainly that Christ in his body ascended into heaven, where he had not afore been in his body, and left the earth, where he had afore been in his body. For in his nature of Godhead, which filleth all things, both he ever was in heaven; and also with the same, and with his Spirit, he is alway present in Earth with his Church, and shall be present till the end of the world

Mast. Now as touching Christ, what dost thou

chiefly consider in his ascending and sitting at the right-hand of his Father.

Scho. It was meet that Christ, which from the highest degree of honour and dignity had descended to the basest estate of a servant, and to the reproach of condemnation and shameful death, should on the other side obtain most noble glory and excellent estate, even the same which he had before, that his glory and majesty might in proportion answer to his baseness and shame; which thing St. Paul also, writing to the Philippians, doth most plainly teach. "He became (saith he) obedient," &c.

Mast. When thou namest the right-hand of God, and sitting, dost thou suppose and imagine that God hath the shape or form of a man.

Scho. No forsooth, Master. But because we speak of God among men, we do, in some sort after the manner of men, express thereby how Christ hath received the kingdom given him of his Father. For kings use to set them on their right-hands to whom they vouchsafe to do highest honour, and make lieutenants of their dominion. Therefore in these modes is meant that God the Father made Christ his Son the head of the Church, and that by him his pleasure is to preserve them that be his, and to govern all things universally.

Mast. Well said. Now what profit take we of his ascending into heaven, and sitting on the right-hand of his Father?

Scho. First, Christ, as he had descended to the earth, as into banishment for our sake; so when he went up into heaven, his Father's inheritance, he entered in our name, making us a way and entry thither, and opening us the gate of heaven, which was before shut against us for sin; for with Christ, our head, hath carried with him our flesh into heaven, he, so mighty and loving a head, will not leave us for ever in earth, that are members of his body. Moreover he being present in the sight of God, and commending us unto him, and making intercession for us, is the patron of our cause, who being our Advocate, our matter shall not fail.

REFORMATIO LEGUM, &c.

*Of the Holy Trinity and the Catholic Faith.**Of the two Natures of Christ after his Resurrection.* Chap. 4.

It is to be believed also that our Lord Jesus Christ, even after his resurrection subsisted in a twofold nature: the divine, indeed, is immense, uncircumscribed, and infinite, which is every where and fills all things: but the human is finite and limited by the form and boundaries of the human body, with which, after he had purged our sins, he ascended into heaven, and

there so sitteth at the right-hand of the Father as that he is not every where ; for it is necessary that he should remain in heaven until the time of the restitution of all things, when he shall come to judge the quick and the dead that he may render to every one according to his works.

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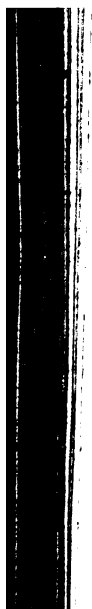
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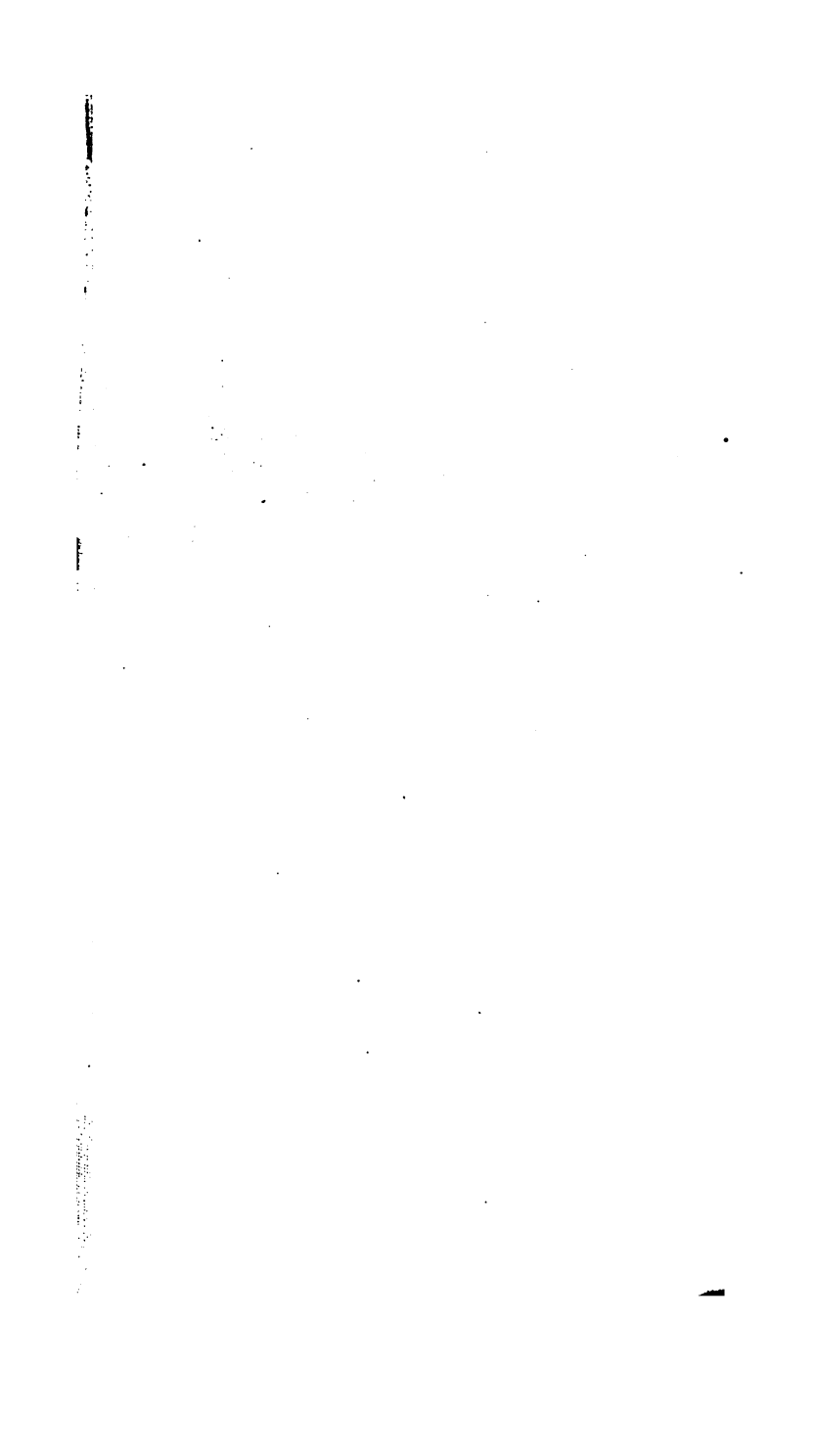
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